

JULIUS D. DREHER, A. M., PH. D.
PRESIDENT, 1878-1903.

1853-1903



SEMI-CENTENNIAL

CELEBRATION

AND

COMMENCEMENT

OF

ROANOKE COLLEGE



JUNE 7-11, 1903

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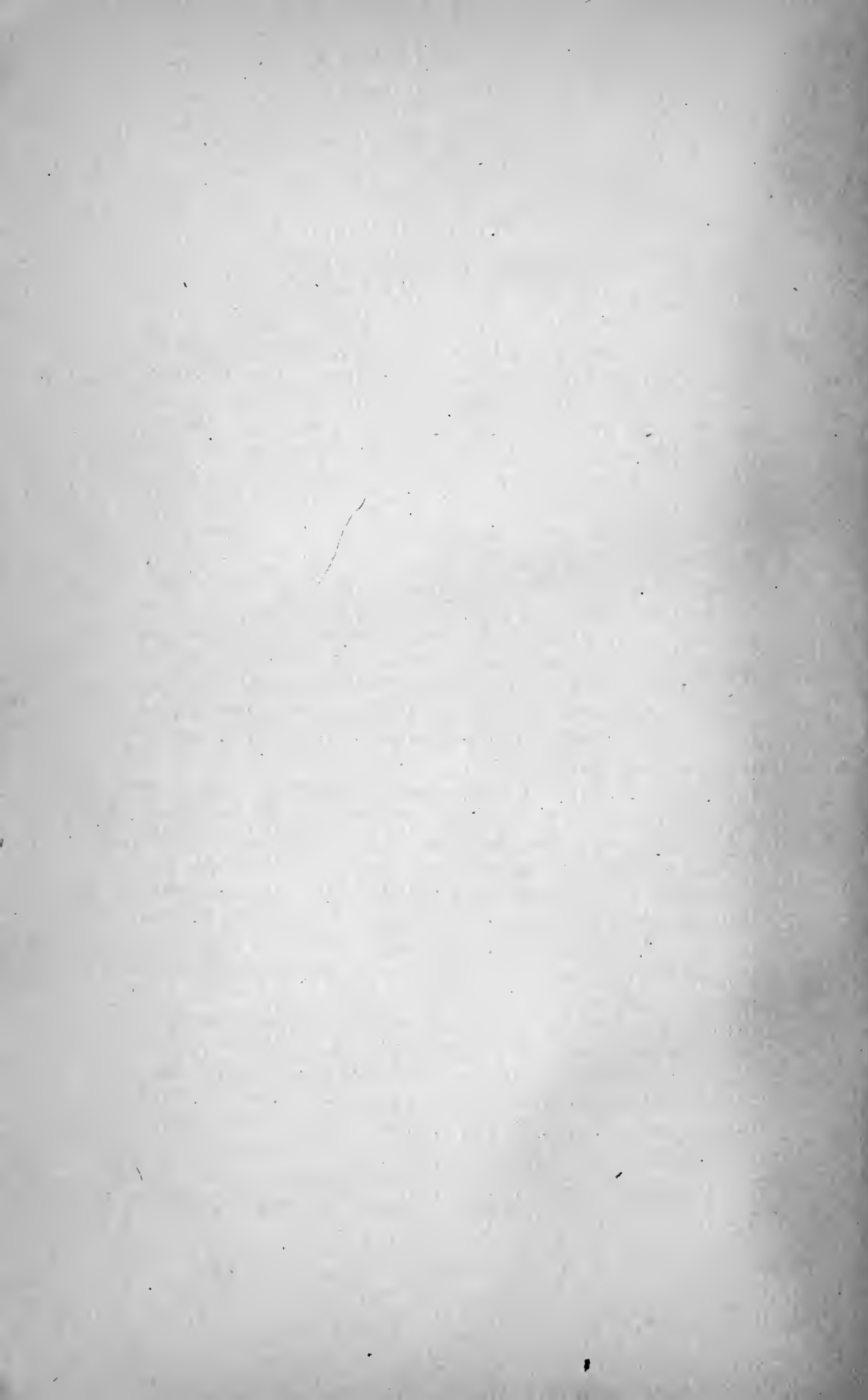
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PREFACE.

In any institution that has within itself the force and machinery for indefinite perpetuation, fifty years seems at best an insignificant period; but when it is considered, not in relation to the total life of the institution, but in relation to the work already accomplished and to the men whose character and career it has measurably determined, such a period becomes worthy of special recognition. It was this feeling on the part of the authorities of Roanoke College that led them to the decision that the fiftieth anniversary of the founding of the College should be celebrated in an appropriate manner. But as the charter was granted on March 14, 1853, and as the early spring was not regarded as a suitable time for such a celebration, it was deemed best to celebrate the close of the fiftieth college year. Hence the Celebration of the Semi-Centennial of the College was fixed for Commencement week, June 7-11, 1903. The usual term of Commencement was extended by one day and a special program was arranged with reference to its commemorative character.

Owing to the lack of suitable accommodations for a large number of guests, an invitation was not extended to colleges generally to send delegates to the Jubilee Celebration. The several universities and colleges of Virginia were, however, invited to send representatives to take part in the Celebration, and this invitation was accepted by the University of Virginia, Washington and Lee University, Hampden-Sidney College, Randolph-Macon College, Emory and Henry College, Richmond College, and the Virginia Polytechnic Institution.

Under the efficient direction of the General Committee of Arrangements, representing the trustees, faculty, graduates and ex-students of the College, the programme arranged for the Semi-Centennial Celebration and Commencement was carried out with great success. The exercises throughout were of a high order; the audiences were large and appreciative, and the weather delightfully cool. The excellent music of the voluntary choir, the singing of the Semi-Centennial hymn and song, and the fine perform-

ances of the Salem Band were greatly enjoyed by all. The illumination of the campus for the promenade concerts was on a more brilliant scale than usual. Much interest was added to the celebration by the unusually large number of graduates, ex-students, and visitors in attendance. Enthusiasm seemed to be in the air. It was an inspiring sight to see the long processions marching to stirring strains of music to the Auditorium, many old students and others carrying flags in college colors of blue and yellow, as well as many national flags, all bearing the figures "1853-1903." Almost everyone in the procession—trustees, professors, speakers, old students, the students of this year—wore a badge in college colors, on which were printed "Semi-Centennial, Roanoke College, 1853-1903." A large banner, stretched across College avenue at Main street, bore the inscription "Semi-Centennial Welcome." The front of the Auditorium, in which the exercises were held, the front entrance to the College grounds, the front doors of the chapel and library, the interior of the library, and the entrance to the literary society halls were decorated in college colors and national flags and bunting. A number of places of business were also decorated, and the town seemed to be taking a holiday. Everything passed off most successfully to the gratification of all friends of the College. As will be seen from the report of the Commencement the speaking was properly confined largely to Roanoke men; but it was also appropriate to have the addresses from Governor Montague as the Chief Executive of the Commonwealth of Virginia; from President Dabney, of the University of Tennessee, as a representative of higher education in the South; and from the delegates from Virginia universities and colleges as a manifestation of general fellowship in the cause of higher education in the old Dominion. The presence and addresses of these gentlemen and their words of congratulation and good-will added greatly to the interest and success of Roanoke's Jubilee Celebration.

This little book is published mainly to put in permanent form the various addresses delivered during the Celebration and Commencement as well as to preserve some of the pleasing and inspiring memories of that interesting occasion. It is hoped that it may prove an acceptable souvenir of the Celebration of the Semi-Centennial of Roanoke College.

SEMI-CENTENNIAL
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AND
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OF
ROANOKE COLLEGE



JUNE 7-11, 1903



SEMI-CENTENNIAL
CELEBRATION AND COMMENCEMENT
OF
ROANOKE COLLEGE

SUNDAY—BACCALAUREATE DAY.

The Baccalaureate Sermon was delivered on Sunday morning, June 7, by Rev. Luther Ambrose Mann, D. D. (class of '60), Cumberland, Maryland.

The music was furnished by a special choir and prayer was offered by President James Henry Turner, D. D. (class of '67), Maryland College, Lutherville, Maryland.

THE BACCALAUREATE SERMON.

So run that ye may obtain.—I Cor. IX:24.

The noblest material manifestation of God on earth is a human being. Such are you, to whom I now speak. You are creatures, not of chance, nor of blind evolution, but children of God, and your wonderful mental and moral endowments forbid the thought that one of you was created for any other than the highest end. Man's destiny in God's thought is not less sublime and holy now than when he walked in innocence with his Maker among the trees and flowers of his Edenic home. And though man has fallen into sin, yet God has graciously revealed a new order for his recovery, and so vast is His plan of human redemption that it even more than compensates for what he lost in the ruin and wreck of the race, for "where sin abounded, grace doth now, through

Jesus Christ, much more abound." And now, as then, God reigns in a vast providential system, and in it every man has a place, and he who lives in harmony with God's purpose will fulfill his mission and attain a destiny unspeakably blessed and glorious. If men fail, and certainly and sadly thousands do, yet it is no ordination of God that they should fail, for He has mercifully revealed a plan of success for all; their failure, therefore, is their crime. There is something thrilling, and to every rational being there should be unfailing inspiration in the thought, that human life is not an indifferent thing in God's mind, but a plan, which, if followed, issues in the most glorious success. The Holy Spirit commands no impossibility in the stirring utterance of my text: "So run that ye may obtain."

Dr. Horace Bushnell expresses the thought very beautifully in these words: "Every human soul has a complete and perfect plan cherished for it in the heart of God, a divine biography marked out, which it enters into life to live. This life, rightfully unfolded, will be a complete and beautiful whole, an experience led on by God and unfolded by His secret nurture, as the trees and flowers by the secret nurture of nature, a drama cast in the mould of a perfect art, with no part wanting, a divine study for man himself and for others, a study that shall forever unfold in wondrous beauty the love and faithfulness of God, great in its conception, great in the divine skill by which it is shaped; above all, great in the momentous and glorious issues it prepares."

But man perverts his greatness, and by that sovereignty of will which was intended to be his noblest dignity, he often chooses another plan, lives in antagonism against God and law, and reaps all the way and at the end the reward of his folly. "Know ye not that

they which run in a race, run all, but one receiveth the prize." The prize is before all, but only one here and there secures it. To every sober, thoughtful mind there is something unutterably sad in the reflection that a being who bears a resemblance to God and who possess endowments that distinguish him in honor above all material creation, and in whose life repose such wondrous possibilities, should wholly fail. But however painful, it is daily and everywhere manifest that only a few comparatively out of the many attain to real and permanent success. Look where you will on life's broad way, you will find the bleaching wrecks of untold thousands. And when we remember that these lives might have risen to an honorable immortality, how the sadness of the ruin is augmented ; for,

" Of all sad words of tongue or pen

The saddest are these, 'It might have been.' "

When a human life utterly fails it is enough to put a drapery of grief about the heavens and hush the glad song of the morning stars, for it defeats God's plan and purpose in creation. As I look upon the great army of young men with the grim shadow of such a possibility falling upon them, I am deeply stirred to my utmost powers to win and help them to a better destiny. Could I be the means of saving one of you, young men, from failure in life, that would be an achievement that would make eternity vocal with joy ; but if, after all effort, one of you should utterly fail, whose tongue can describe the unspeakable calamity ?

First. Ponder well and deeply the nature and responsibilities of life. The philosopher would define life as a force governed by laws, while many others regard it as an opportunity for self-indulgence. Each view is

superficial and far below the proper estimate of human life. Taking man's origin, his endowments and possibilities, and God's revealed will into the account, we shall be able to get at the only solution of the question as to what constitutes success or failure in the life-race. An invention in mechanics may be said to be very successful when it fairly accomplishes the end for which it was made. So God being man's creator and man His own rational, responsible creature, we should conclude that his life was a success when it accomplished the high end for which it was given. To leave God and His revealed will out of the question in putting an estimate on human life is, to my mind, to doom that life to failure. To call that success in a rational and responsible being which involves only externalities that are temporary and perishable, is absurd.

It is unreasonable to talk of success in life without character and such elements of power as survive for good the mere material form of human existence. If I am doing nothing, if I can achieve nothing, that will issue in the highest good for others after I am dead, for what then am I living? Did God make me and give me my noble endowments of body, mind, and spirit only that I might satisfy my earthly appetite and desires, only that I might grasp some earthly sceptre and gather about me the treasures that waste at my touch and that mingle at last with my ashes? Is this all? Then certainly the outlay of energy in my creation is out of all proportion to the gain, and every human being is a reflection upon divine wisdom. There is but one standpoint that furnishes such a standard and is consistent with such a view of human life, and that is furnished by the atheist. Blot out God, plunge into the black night of atheism, and then the lowest gratification will be the greatest suc-

cess in life. Are we ready for this fearful leap into the abyss of nothingness? I think not.

Remember, life is a great plan and the violation or observance of great laws will determine its destiny. Every man who fails in the life race is a law-breaker; he violates the noble conditions of his nature and the high purpose of his creation. A truly successful life is one which attains, in the highest degree, the ends of its existence, as its Author has revealed that end both in its own capacity and in His written will. Here also there will be variety in the degrees of success. There are diversities of gifts. Men differ in their endowments and God works through men in harmony with their powers. But in order to be successful every life must in some degree declare God's glory and every life that in no degree achieves the highest end of its being, is a failure,—

“Creation's blot, creation's blank.”

Confessedly every one ought to recognize life as a rational, practical, moral result, as an existence related to time, to God, and to eternity. Certainly no man understands life in its solemn import and no man can use it as he should who does not recognize these truths in his estimate of human life. And just here is the fatal error and certain peril of many. Youth, especially in its joyousness, its love of fancy and extravagant imagination, seldom considers life in its highest relations and hence many live only to squander life, and come to its close without hope, thus affording the most painful illustration of an inadequate conception of the real nature and momentous responsibilities of life. The outcome of every man's life-course will correspond with the estimate he puts upon it, for as his estimate is, so will his effort be.

Second. Think, therefore, deeply of that existence

with which you are endowed. Your life, my hearers, came from God. Of all else in a material world it is most like Him; it has marvelous powers of thought, is capable of astounding progress, and yet just as a little child would break a costly vase, so you may dash it to the ground and the fragments will not be worth gathering. You cannot uproot the mountains, nor pluck a single star from the heavens, but in your life-race you can wound God's heart, you may defeat or fulfill the lofty purpose for which you were made; you can touch and influence for greatest good or greatest evil many running the same race with you, and you each may speak a gospel that will bless when you are dead, or set in motion a tempest that will leave only a train of desolation behind. How deeply solemn is life! Beside it, death itself is a trifle! And if yours is only a superficial view of life, if you rush through it thoughtlessly and aimlessly, if to you it is only a convenience, a game of chance and a giddy frolic, then it must for you end in disastrous failure, and when the curtain drops, you will curse the day in which you were born.

Third. Think of the grandeur of human life. Apart from God's own being, I know of nothing that involves so much of the really sublime, that towers so far above all utterance of speech, as a well-rounded and truly successful life. Every noble aspiration centers in and appeals to this. But what crowds surge on without any thought of what life may be, only to add to the great mass of wrecks—the accumulation of ages, the waste of human hopes, and the sorrow of the race. Every life carries with it the possibilities of a glorious success or of a hopeless failure. Nowhere in all the material realm into which invention and skill have gone and wrought marvelous forms of beauty embodying the very majesty

of the intellect itself, is there such capacity for excellence and real glory as may be found in a single human life.

Oh, what a compass of the sublime! Oh, what a reach of the immortal! Oh, what a sweep of the celestial there may be in reach of you, young man; and there will be, if in God's way, you make your lives a real success. Think how these lives stretch on and on when all material earthly things have disappeared and how they penetrate the unseen and the eternal. Remember, young men, you have already commenced your eternity. That eternity which you think is only in the misty, distant future is but the continuation of the present time, and if the life now be pure and holy, the passing of time is only moving into larger and freer and higher conditions and possibilities of which you now have but the faintest conception. Keeping this in view, dare any of you think lightly of your life-race? Dare any of you loiter in the course and fail to secure the prize? Remember also that your life can never be repeated. Many live as if they had an abundance of lives and could afford to waste one or more, leaving yet a last one with which to achieve victory and a happy destiny. This cannot be; the failure of the one is the failure of all. You can retrieve a fortune; you can even do something to wipe out the stain of dishonor; you can in a measure redeem lost time; but when the hour-glass of your life is emptied, there is no law by which it can be refilled.

“Not many lives, but only one have we ;

One, only one !

How sacred should that one life ever be,

That narrow span !

Day after day filled up with blessed toil,

Hour after hour still bringing in new spoil.”

Oh! what unspeakable value attaches to your

life-course, if all its privileges and opportunities are correctly apprehended and improved. So run in the Christian race that you may attain the prize of glory ; not the olive wreath as in the Olympic games, but the crown incorruptible, unfading, and imperishable. That is the highest aspiration of the human soul, and that is attained only through loyalty to Christ. That prize is given only to Christian manhood and womanhood. If you would be a corner-stone in the community, if you would be a true leader in society, if you would be a crowned head in heaven, be a Christian, an avowed Christian, an active Christian, a loyal Christian, and your brief life will be richer far in every element of noblest success than

“Twenty seas, though all their shores were pearl,
Their waters crystal and their rocks pure gold.”

Assuming that you now have a right conception of the nature and purpose of life, let us notice some elements that will contribute to make it successful. To run successfully your life-race there must be in the first place a definite aim. No one can live to much purpose who lives at random. No life in God's thought is confusion. Its high origin, its splendid resources, and its future destiny, all indicate that it was intended to fulfill a definite purpose and to reach a consummation of its own noble endeavors. A life without an aim, a fixed and noble purpose, is always at an immense disadvantage. It ventures upon the life-race with as much peril as a vessel put to sea without compass or destination. It is not only weakened by the division and disorderly arrangement of its own forces, but it is also hedged about by circumstances and liable to accidents which must baffle it continually. In a world like ours, no man can afford to live at random, and yet this is the wild and reckless way in which many young men set out on the

sea of life, knowing not and caring little, whither the merciless winds will drive them. The sun has his course and so does every strong, true man, who sets out to run his race. Such only obtain the prize. But thousands only float like driftwood upon the stream. They are helpless victims in a current over which they have no control. They recognize no law and are governed by no fixed plan. They forget that aimlessness in life is lawlessness, and lawlessness is failure. The great successful men of the past have been men of earnest concentration of endeavor. St. Paul said, "This one thing I do." He did not divide his great purpose between Christ and the world, between spiritual and carnal good, between glory here and the crown of righteousness hereafter. He did not try to harmonize an easy life with high and holy excellence of character and usefulness. It was to his singleness of purpose very largely that he owed his wonderful success, the lofty summit of his character, and the sublime service by which his life was glorified. Your life, young men, will never gather great force unless it is held in unity and moves to one great purpose. Have an aim, therefore, let God and human good be supreme in it, and, though it consumes the outward man, it will yet lift the inner man into the conditions of immortal power and beauty, and the finished product you bequeath to mankind will be your most enduring monument.

A second element in your life-race is earnestness and perseverance. Carlyle says: "The race of life has become intense. The runners are treading on each others heels. Woe to him who stops to tie his shoe-strings." A young man endowed with gifts and the sublime possibilities of existence, who is not in earnest, who has no push and perseverance, is only a breathing thing, but not a living, effective force. Without the fire

of energy you will lack the spring and motive power of action, the quickening spirit of life, and the hope of laudable achievement. The birds are most attractive when flitting about, now here and now there, filling the air with melody. The flowers are most charming when set with diamonds of dew and crowned with a coronet of spangled glory; the ocean gets majesty from the ceaseless roar and acclaim of its sweeping waves, and the thundering cataract proclaims its character and mission by the height and dash of its fall. Take away the eternal activity of nature and you strike the earnest, glad smile from His works, and their glory is gone. How much more true of you, young gentlemen. You will be true to yourselves, accomplish most, be most as God made you, when with glowing earnestness and unfailing perseverance you set about to fulfill your high mission. Youth is nothing without its fervor any more than the morning without its glow or the spring time without its sunshine and its infinite stirrings of fresh, exuberant life.

Earnestness and perseverance have written some of the brightest pages in the history of human life. The difficulties of life—and these are many—vanish before earnest men; they succeed by conquest and their achievements are victories. No opposition can baffle or repulse the earnest and persistent man. Diogenes was desirous of becoming a disciple of Antisthenes, but offering himself to the cynic, he was refused. Diogenes still persisting, the surly cynic raised his knotty staff and threatened to strike him if he did not leave. "Strike," said Diogenes, "you will not find a stick hard enough to conquer my perseverance."

Earnestness and perseverance will compensate for the absence of many other elements that may be used

to advantage, and these qualities have saved many a humble life from hopeless despondency and made it a brilliant success. Would you succeed, young gentlemen? Then be quite sure you are right in all life's enterprises and throw all the energy of your soul into everything that is worthy, and you will wrench success out of difficulty.

A third element that will conduce to success in your life-course is a commendable degree of intelligence. I do not mean by intelligence that you should be a learned, accurate scholar, deeply versed in the profound things of philosophy and science, in order to be true and successful men in life. Learning, properly consecrated, is power, but a man who is nothing but intellect may be a monster. The noblest elements of character may and often do exist, where there is no claim to accurate scholarship, or great intellectual grasp. Herbert says: "A handful of good life is worth a bushel of learning." A learned man was lauding mental gifts and attainments as so noble and to be coveted above all things, in the presence of Sir Walter Scott, who replied as follows: "God help us! What a poor world this would be if that were true. I have read books enough and conversed with enough of eminent and splendidly cultured minds too in my time, but I assure you that I have heard higher sentiments from the lips of poor uneducated men and women, when exerting the spirit of severe yet gentle heroism under difficulties and afflictions, or speaking their simple thoughts as to circumstances, in the company of friends and neighbors, than I ever yet met with out of the Bible. We shall never learn to feel and respect our real calling and destiny, unless we have taught ourselves to consider everything as moonshine compared with the education of the heart." What is

needed is not to despise intellectual culture, but to give it its true place and prominence.

There is much general information which every young man should acquire, and which will greatly promote his influence in every department of life. Certainly ignorance is not a virtue, neither is it an innocent infirmity, and no man is true to himself or to his mission, who tolerates it. It is also a great mistake to suppose that only certain classes of men are better for being intelligent. The humblest labor will be dignified, better done, and productive of far better results where intelligence guides the hands employed. No matter what you do, young men, whether you grasp the handles of the plow, or grip the mattock, or drive a dray, or occupy the place of a servant, or stand behind a counter, or plead at the bar, or preach from a pulpit, or whatever you do, you will need good solid education. It will help you in every way; it will relieve the meanest, humblest work and occupation of life from its drudgery. Preference is everywhere given to intelligence. Get knowledge, therefore, useful knowledge; get it everywhere and from all who can teach you something, and make each day bring you some golden sheaf gathered and bound by your own application and effort. And give all your knowledge a moral turn and spiritual tone. This will greatly enhance its value and it will beautify it. Genius, education, without a conscience, without any recognition of the law of God and the interests of humanity, is like a lamp in a grave-yard, a jewel in the hands of an assassin, or a crown on the brow of the dead.

A fourth element of true success in your life-race is personal piety. It is God's gracious ordination that we should be allied to Him—that we should bring every force of our being into harmony with His perfections and

will—that we should work in His spirit and to the praise of His glory. When a human being has come into right relations with God, when he has come to know and love Him, then he has brought all the forces and faculties of his being to a right aim and exercise. When piety becomes a governing principle in a man, there comes with it protection from evil and a stimulus to right action that glorifies life and makes it fruitful of the most blessed achievements.

When God comes into your lives, young gentlemen; He will do for you what the sculptor does for the marble. The sculptor searches the marble and finds an angel in it, and this he brings out, this he frees from the clinging and outlying mass which for ages has been buried out of sight, the sweet face and graceful form. He brings out the beauty which has been slumbering there; there's a resurrection and a life; so God comes to men and at once begins His search in them for his own divine image, and this He finds and by the hammer of his discipline He brings out its resplendent beauty and its marvelous efficiency and power.

Do you remember the story of the portrait of Dante, painted on the walls of an old palace in Florence? "For many years it was thought that the picture had utterly perished. But presently there came an artist who was determined to find it again. He went into the palace where tradition said it had been painted. The room was used as a storehouse for lumber and straw; the walls were entirely covered over with white-wash. He had the rubbish carried away; patiently and carefully he removed the white-wash from the walls. Lines and colors, long hidden, now began to appear, and at last the grave, lofty face of the great poet looked out again upon the world of light."

Even so God by His truth and His spirit comes into our nature, searching for His own image there ; this He finds, this He restores, and this He brings to the light. What is this image of God in man? Knowledge, righteousness, truth, justice, goodness, holiness, love. These are the communicable attributes of God and they make men and women god-like in character and in life.

Remember, young men, that God's heart is open to you. Come, therefore, under the beatitudes of His love. Christ reaches out to you in all your varied difficult life-race a pierced hand that He may lead you on and up to bliss and immortality. Trust and love Him now and sooner will the heavens fall than your life fail to be crowned with a diadem of glory.

“Trust Him all your journey through,
Trust Him living, dying too;
Trust Him all your feet shall be,
Planted on the crystal sea.”

Young Gentlemen of the Graduating Class : Your College curriculum, with the advantages it has furnished you, has not, you are well aware, brought you to the goal. It places you rather at the beginning of the race, which is to determine how much is to be made of you ; whether you shall attain to well-earned victory, or suffer ignominious defeat. Every one knows that of many who have enjoyed the advantages of collegiate training, some become more prosperous, more successful, and more influential than others. Some lag behind in the race of life, while others utterly fail. You doubtless hope to run the race of life successfully and be crowned with the benediction of the pure and the good. Though you have passed on to this stage through years of study, remember that your work has been mainly preparatory ; you have only been laying the foundations of knowledge,

character, and usefulness. The race has not yet been run ; no part of your knowledge has been filled out; no part of your character is all that it may and should become in virtue, moral strength, and elevation. Your mental and moral possibilities are just blooming in order to come into first-fruits. Your life-work nearly all lies before you. Lay aside, therefore, every weight and hindrance and so run that you may be crowned with victory. Remember that,

“ Not enjoyment and not sorrow
Is our destined end or way ;
But to act that each tomorrow
Finds us farther than today.”

My brothers, you may be magnificent men by nature, well-endowed, large-hearted, magnanimous, manly men, and the student at your side, whom you honestly despise, may be the meanest specimen of humanity who walks God's earth, a veritable unconverted Jacob ; still if he lets God into his life and yields himself up to the moulding power of divine grace, while you do not, he will come out ahead and will outrank you forever in every good and grand thing. A man of God is among the children of men, what Mount Blanc is among the Alpine peaks. He lives nearest God and reflects most of the glory of God. Mount Blanc lives nearest the sun and reflects most of the glory of the sun. Before sunrise its summit is all ablaze with splendor and hence after sunset it still sees the sun and flashes to the dwellers in the valley in many colored fires the glories that bathe its imperial head.

My brothers, if you would be men, give yourselves early to God. Begin right, continue right. Be sure if you look after your character in the beginning, give your life to God, and shape it according to His truth and the example of His Son, he will see to it that the end and climax shall be sublime and grand.

ADDRESS BEFORE THE YOUNG MEN'S CHRISTIAN
ASSOCIATION.

The Annual Address before the Young Men's Christian Association of Roanoke College was delivered on Sunday evening, June 7, by Rev. Charles Armand Miller, A. M. (class of '87), New York City.

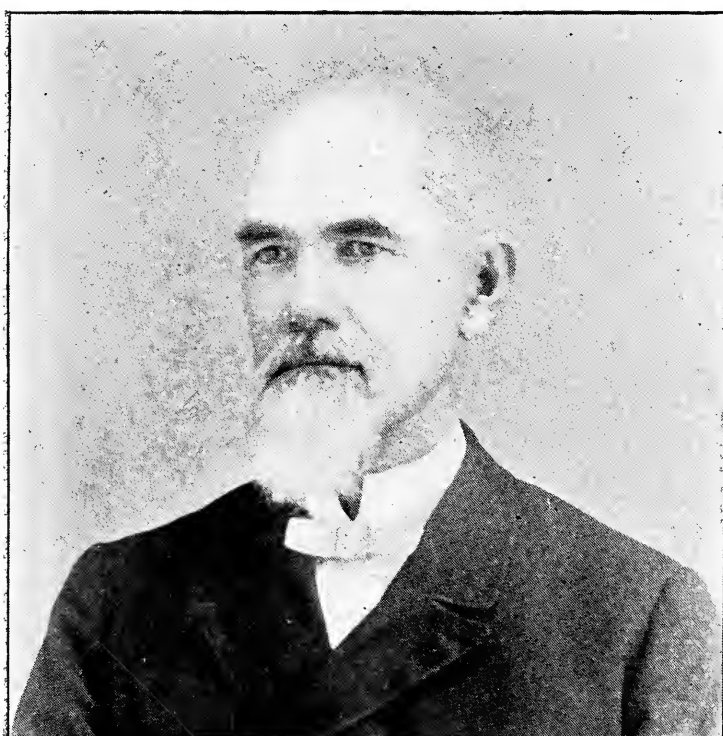
Music was furnished by a special quartette and prayer was offered by Rev. Furman H. Martin, D. D., Salem, Va.

THE SERMON.

"Quit you like men."—1 Cor. 16:17.

These words are the translation of a single word in the Greek. With all that vigor which comes from the condensation of a full and mighty thought into the briefest form, the apostle says to them whom he addresses, "*Andrizesthe*": "Show yourselves men." Perhaps our nearest equivalent, for brevity and force, would phrase itself in two words, "Be men." For though we have a verb which expresses the opposite of this Greek verb, and we can say, "It unmans me," we have not the positive form with which to express the stirring exhortation of the text, "Man yourselves."

The root of this verb is formed of the noun which expresses the nobler part of manhood. As in Latin, "*vir*" and "*homo*" have a marked distinction of meaning, so in Greek there is the corresponding difference between "*aner*" and "*anthropos*." The latter may mean nothing more than the "featherless biped" of the old philosopher. The former is the word that is used when the connotation of all that is truly manly is to be conveyed. Man, as distinguished by courage, intelligence, strength, and other nobler attributes, is "*vir*" to



LUTHER A. MANN, D. D.
(CLASS OF '60.)



REV. C. ARMAND MILLER, A. M.
(CLASS OF '87.)

the Roman, "*aner*" to the Greek. And it is not the mere male creature in the human form, but the possessor of manhood's power and excellence, who is referred to in the adjuration of St. Paul. "Be men," he says, and he means to exhort to true manhood.

It speaks well for the average quality of men as we know them that their short-comings have never yet been so overwhelming as to destroy the element of approbation which inheres for us in the word "man." "Manly" always carries with it a good meaning, never a bad one. To us, as the Greek, the phrase, "Be men" does not really need further definition to assure us that the injunction is to the highest and best. The study of the history of words enables us to understand that there is something of significance and of encouragement in the fact that the word "manliness" has not acquired in the course of the generations any discreditable suggestion in its meaning. Not only to the boy and to the youth, filled perhaps, with unworthy conceptions of its meaning and privileges, but to the race, written on the records of language, it is still a fine thing, a thing not unfit to be set up as an ideal, to be a man.

Yet, after all, there are widely differing notions as to what constitutes true manhood. Some see their finest man in the scholar, others in the saint, still others in the millionaire, and some in the prize-fighter. It should not be without profit for us, my young brothers, to ask and to answer the question, what did St. Paul mean, when he said, "*Andrizesthe*?" What was his conception of manhood?

It is evident, as we seek the answer to our question, that St. Paul considers the manhood to which he exhorts us to be of a type that recognizes God and is found in the right relation to Him. Paul's man is a "new

man." This manhood begins, in his thought, when "all things are become new." (II Cor. V, 17). Upon the "natural man," he pours out vials of condemnation. The "old man" is to be rejected, to be crucified, to be "done away." The "new man" is to be put on, to live, "daily to come forth and rise." He urges that we "attain unto a full grown man, unto the measure of the the stature of the fulness of Christ." (Eph. IV, 13). His full grown man is none other than he who has been, in some measure at least, "conformed to the image of God's Son" (Rom. VIII, 29), who is the ideal Man. It is essential to St. Paul's conception that the true man is one in whom Christ lives and rules, (Gal. II, 20; II Cor. V, 14). To ignore one's Maker, to be indifferent to the duties owed to Him, to be apart from the experience, by faith, of sonship with God through our Lord Jesus Christ,—this, to the Apostle, was to fall below the quality and character of a man.

Of course, it must be admitted that in this opinion St. Paul does not at all accord with the present fashion in so-called religious teaching. The ideal man of our day is a good fellow, who not only is innocuous, but even does something charitable for his neighbors, less fortunate than he, and who stands well in his community. The "natural man" is all right, according to modern leaders of thought, and needs only good surroundings, education, and guidance. Instead of a new birth, he should have new circumstances. The mystery of regeneration is supplanted by the magic of environment. Take the old clay and mould it into the outward forms of decency, polish it into some show of culture, and you have a product eminently satisfactory to the humanitarian reformer. Let the man's faith be that of a Jew, the atheistic materialist, or the idealistic pantheist, that

makes no difference. Modern liberality is too great and has grown too much to consider that question one of the least importance. The Nicodemuses, coming, if they come at all, to Christ and His Word to learn what final touch may be necessary to complete the sum of their perfection, must needs be greatly offended, as was the Nicodemus of old, to be told that what they need is nothing less than to be made over again ; that the desideratum is no smaller thing than a new life ; that in the divine counsels they have no manhood worthy of the name, unless they become new men. Undoubtedly St. Paul is old-fashioned, but truth is never new. Undoubtedly, St. Paul and the men who identify ethics and religion are in flat contradiction. One cannot follow them both ; one must choose between them. I speak to you as to those who have chosen, who, being Christians, will accept no theory labeled by that sacred name and yet denying the Christianity of Christ and of His Apostles ; to you who are more ready to trust the message of a divine inspiration than the noisy declaration of a human philosophy, falsely so-called. St. Paul himself foresaw the conflict, felt the beginnings, and left the warning. To him, the ideal man, was the man of Nazareth and Calvary, and the true man was he alone that had put on Christ.

But in this general conception of manhood, as involving spiritual life as its foundation, there are to be found many particular and distinct points of interest and value. We might learn what St. Paul thought of manhood, from his own life. No man ever came nearer to embodying his ideal. No man better practiced what he preached. Not that he thought so. He stands forever rebuking those who are lost in amazement at their own sanctity, with his confession, toward the close of his

life : "Not that I have already obtained, or am already made perfect, but I press on. Brethren, I count not myself yet to have apprehended." (Phil. III, 12-13). Yet we find in his life the characteristic exemplification of his words, and in studying both life and words, we cannot be mistaken as to his meaning when he bids us, "Be men !"

St. Paul's man was

I. A man of faith. He had convictions. His life was what it was, because of the convictions of his heart. What a man believes he will support with body, goods and life. Thoughtless, superficial men do not think so, but it is a truism to him who looks beneath the surface of things. To prove the influence of faith on life you have no need to do more than compare Saul of Tarsus and Paul the Apostle of Jesus Christ. It is unfashionable to-day to have convictions. Tolerance, with us, is translated into the indifferent recognition of all faiths and of no faith as equally true or equally false. The modern habit of mind is to feel too little interest in the question to move one to investigate even whether the equality is that of truth or of falsehood. Now and then a ringing voice in the negative is heard, as when recently the outspoken and independent District Attorney of New York City said, with an exaggeration of form meant to compel attention to the thought, that he would rather see men convinced of that which they profess to the extent of persecuting those that differed from them, than without convictions at all. St. Paul never persecuted, but no one could doubt the fervor or the depth of his beliefs.

Fundamental among them was his all-pervading conviction of the divinity of Jesus Christ. Christ was central in all his thought and in his life. The person of the Lord Jesus Christ was to him the abiding reality.

It was no dream or hope. If one means by faith something giving less definite assurance than knowledge, a lower stage of certainty, then it would be unjust to speak of St. Paul's faith, for he said: "I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." But faith is certainty. Faith is the channel of knowledge of the divine and spiritual. This personal relation to Jesus Christ is characteristic of St. Paul. To stand in such relation to the Lord is an essential requirement in his conception of manhood. He was such a man, and when he said, "Be men" this was an indispensable element in his ideal.

Another of his great convictions, vital to his own manhood, was his faith in the message of God. He could not escape the charge of intolerance today. In the depth his conviction that there was but one way of attaining the divine standard of true manhood, he denounced every other plan. Though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be "anathema," was what he wrote to the Galatians. The theologians of our time, who are wiser than Paul, and who do not hesitate to tell us that Paul was mistaken, do not, nevertheless, claim angelic origin or authority. What would he say to them? Among men given to the study of "Comparative Religions," a science in which they look for the origin and development of the Christian religion from the same roots and on the same principles as the ethnic religions, such convictions as those of St. Paul lead to the suspicion to which Festus gave expression, when he said, "Paul, thou art mad, thy much learning doth turn thee to madness." And yet Paul had done nothing else than to set before the Roman the substance of the gospel,

the atoning merit of the crucified and risen Savior. But to human wisdom, the wisdom of God has ever been foolishness. If you would look at a man, look at Paul, to whom scorn, beatings, shipwrecks, imprisonments, were as nothing, compared with the obligation of the truth, and who was more than willing to suffer all things, even death itself, as the cost of the deepest convictions of his heart.

It was your speaker's privilege to hear at a famous theological seminary, where the old faith has been almost utterly abandoned, and where Paul's authority counts for not so much as the authority of latest critic, the celebrated Dr. John Watson, more widely known as "Ian Macfaren." Though Dr. Watson is more celebrated for his charming literary gifts than for his theological learning, he is classed with the new theologians. It was the more interesting, therefore, to hear him ask in his address to these students, "Why it is that the preaching of today lacks the power of the preaching of Paul?" And it was noteworthy to hear his answer. It was this: "The secret of Paul's mighty sway over men is that he believed with intense conviction that he was speaking the message of God. He had the note of authority, of the impartation of a uniquely important and saving word from God." This, the distinguished speaker thought, is the weakness of modern preaching that has largely lost the sense of the divine might of the scriptures. In other words, the man who moves men, the man who is a leader, the man who is truly manly, is the man of faith.

There is still another elemental conviction which characterized Paul's manhood, and should characterize all true Christian manhood. It was his conviction of the final victory that surely awaits the cause of our Captain. He lived in hope of seeing the glorious return of the

Lord, conquering, rewarding, completing. He was an optimist. Behind him, he was sure, were all the forces of the Omnipotent. If the battle went against him, he knew that it was but for the time. Mighty is the impulse and the inspiration of the faith that we are on the right side, and that the right will win the victory. If it was God's will that he should wait, Paul was ready to wait. If it was God's will that he should enter into the city above through the pathway of pain and humiliation and martyrdom, he knew that he was not greater than his Lord. But through all, and over all, there shone before the eye of his faith the vision of the glowing sky, and of the heavenly escort, and of the supernal glory of the scene when Jesus should come in his power! He is no well-equipped man, in whatever walk of life, who has not this conviction of the present grace and strength and of the future triumph of his Lord! (II Tim. IV, 6-8.)

Paul's man, again, was,

2. A man of earnestness. This of course, grows out of the former thought. There is no true faith, where it does not beget a life of earnest endeavor to realize itself. But we would point out specific instances of the sort of earnestness that should characterize a man.

Paul had ambitions. He thought it manly to be ambitious. He was ambitious to be well-pleasing to God. (II Cor. V, 9). He was ambitious to preach the Gospel where Christ had not been named. (Rom. XV, 20). And he bids us to be ambitious to be quiet, and to attend to our business, and to work with our hands. (I Thes. IV, 2).

Noble ambitions, everyone of them. Worthy of a man! Paul could not tolerate trifling. He had no use for an idler. What we do, he would have us do with our might. Laziness gets no more encouragement from his

example than from his words. To be a man is to be active, energetic, earnest, ambitious, striving. So he was. Even his prayer was striving. He "agonized," so he tells us, in prayer. Whether he was making tents, or living the Christian life, he put his whole strength into it. That is manliness.

He was not without this thought of striving, of conflict even, in the use of this word. There is the constant battle with the base. To play a man's part, is to strive for the highest, and to be earnest constantly to subdue the lower. He had a sort of sacred discontent with anything less than the finest achievement. He would not "let well enough alone." He writes to his people commending them for many excellences in Christian attainment, but he always concludes by urging that they abound more and more (Phil. I, 9-11). While there is yet something to conquer in the man's lower self, he dare not cease to fight, he dare not lay aside one piece of the Christian armor, (Eph. VI). Fight the good fight of faith. Endure hardness as a good soldier of Christ. These are his injunctions. And all about us in the world there are the forces of sin, the powers of debasement. Whether they be wicked spirits in heavenly places, or whether they be the influences of heathenism, of immorality, of false teachers, of strifes and sins within the churches, he, undaunted by the fact that his opponents are not flesh and blood, but invisible, spirits of the air, demons, or impersonal forces thinks not for a moment of surrender, or even of truce. The slander that would have us assume that there is disharmony between doctrine and life, that the preacher of doctrine is not practical, that zeal for truth means indifference to conduct, finds its effectual refutation in the facts of the career of the Apostle. A man of intense faith, the great theologian and doctrinal teach-

er, he was the man of most earnest life, and of most sober, practical judgment and influence, in all the ages.

If we were to go a step further in the following out of these thoughts we would find that Paul's man was

3. A man of concentration. "This one thing I do" was his own description of his life-work. He found his task, and then he concentrated all his powers upon it. So have the men done who have made history and who have been counted as influence, in their circle and their day. No man can do everything. Specialization is the recognized path of efficiency. Paul did not have to wait for the twentieth century to learn this.

When the one aim of the life is that of St. Paul, we may fitly call it a consecrated life. That is, a life surrendered, offered up. It is no longer the possession of the man, to be guided, used, invested as he will, but it is a life laid upon the altar (Rom. XII, 2), to be lifted up by God, and employed as He chooses. And this is not the abandonment of manhood, but its glorification, its apotheosis. Henceforth it is in a divine hand, directed to the accomplishment of divine purposes, and filled with divine power and blessing. Henceforth it is sacred to the love of God, and to the love of fellow-man. Surrendered to Christ it is like the loaves and fishes which were first put into His hands, only to be blessed by Him, and then returned to the hands of the disciples, immeasurably multiplied and made sufficient for the divine purpose.

This is the abdication of self. The man of lofty type knows the meaning of the denial of self. He is ready as Paul was, to let His Lord choose for him the place, the time, and the task for his life energies. To him it matters not whether at home, or abroad; whether among the lowly, or the exalted; whether in comfort or in poverty, his work is to be done. And he finds in this complete

submission, perhaps, to his surprise, that the denial of self has brought with it an infilling of the Spirit of Christ, which has not lessened but increased his joy, and that the rendering of the sacrifice "well-pleasing to God," has enabled him to learn what is the "good and well-pleasing will of God." And as for the strength of his manhood, so far from losing it, he finds that he has not indeed, "hitched his wagon to a star" but to the very chariot of the Almighty!

And this consecration of the life, in which is the ultimate glory of manhood, brings fearlessness. No man has proven this better than him whose words we are considering. Jewish mob, false brethren, Roman Governor, Imperial Nero, heathen hostile horde,—he met and faced and fearlessly brought his message to them all. For when the life is given to God, He may be trusted to take care of it. Only the man of this sort of manhood, could say,—"I hold not my life of any account, as dear unto myself so that I may accomplish my course, and the ministry which I received from the Lord Jesus to testify the gospel of the grace of God." (Acts XX, 24.) Strength is a part of manliness, as he knows when he adds to the words, "Be men", the other words, "be strong."

We may well grant that the man of definite convictions, of zealous activity, and of fearless consecration has the elements of a complete manhood, but it would be a mistake to suppose that these are the only traits that are to be found, explicitly, or incidentally, in St. Paul's conception of a man. We might speak of his courtesy, the love of his own people, patriotism, his devotion to those who were led by him, all, and many more conspicuous characteristics of the manhood which he exemplified. But we can hope on an occasion like this to point out only those great cardinal outlines of manly character.

which are essential, and, in its broad strokes, the portrait of him whom Paul would call a MAN, is before us.

It is not for the mere purpose of increase of mental power, that our dear Alma Mater has lived and wrought for fifty years—but for the purpose of training men! This is why she is, to-day, and has always been a Christain College, seeking by the life and character of her officers and Faculty to add the powerful influence of personality to the high ideals inculcated in chapel and class-room. This is her glory, that her sons have not been utterly unworthy, and the appeal of the Apostle comes at this climax of her history, enforced by all her noble past of precept and endeavor. The injunction is, “Be men.” What will you be? Men of the world or men of the Kingdom of God? Men of the time or men of Eternity? Be true men. Attain unto the measure of the stature of the fullness of Christ! Quit you like men!

It is a question, full of significance to yourselves, revealing much concerning yourselves, my brothers, whether this ideal makes appeal to your hearts, or not. For he who finds nothing in such a conception to stir his heart with eager desire to realize in his life the highest and worthiest manhood, stands confessed, a base and sinful soul. But if the portrait does make the pulse beat with lofty ambition, let the daily practice of the life be accordsant, for the dissipation of emotion without corresponding activity, turns sentiment into sentimentality, and robs impulse of its motive power. The man who feels and does not act, becomes a moral debauchee. Does the conception meet your highest thought, is it worthy of your effort, does it move you to admire? Then what will you do with it? It is not enough to know what a man is. The injunction is, to be a man! What will you be? A man of the world, or a man of the kingdom of God? A

man of the times, or a man of the eternities? It is for you to decide. Be a true man. Attain unto the measure of the stature of the fulness of Christ! Quit you like men!

MONDAY—CLASS DAY.

CLASS DAY EXERCISES.

The Senior Class Day exercises were held at 10:30 on Monday morning, June 8, on the College Campus. A platform some three feet high was erected and decorated in college, class, and national colors, and from this the programme was rendered. Seats were provided under the trees for most of the large audience, and the Salem Band furnished excellent music for the occasion. Albert Kerr Heckel, of Pennsylvania, was master of ceremonies and introduced the various speakers with appropriate remarks. Delmer Neal Pope, of North Carolina, called the roll of the class of '03. Errell Hogan Orear, of Missouri, then took up the class motto, "*Non Palma sine Labore*," and discussed it at length, showing its direct application to the class in their past efforts. Delmer Neal Pope exposed in a pleasant way the idiosyncrasies of the individual members of the class; while their future was given to the public by Littell Gwinn McClung, of Virginia, in his Class Prophecy. Reuben Hansen, of Chicago, had the duty of presenting to each member of the class a present aptly suited to his merits and peculiarities. The Class Will was then read by Wilbur Chemnitz Mann, of Maryland, and the exercises of the morning were closed with the singing of the new class song, "Our Faculty." The exercises throughout sparkled with wit and humor, and the various personal hits were all taken in the same good humor in which they were given.

CONTEST IN ORATORY.

The contest for the medal in oratory, given annually by the literary societies, was held at 8:15 on Monday evening, June 8. Prof. Luther A. Fox, D. D. (class of '68), of the Faculty, presided and prayer was offered by Rev. J. Irenæus Miller, D. D. (class of '59), Summit, New Jersey.

There were only two contestants, John Floyd Cook, Centennial, West Virginia, whose subject was "Altruism—a Remedy for Social Ills," and Wilbur Chemnitz Mann, Cumberland, Maryland, whose subject was "Immortality."

The judges were Mr. Ernest S. Dreher (class of '88), Superintendent of City Schools, Columbia, South Carolina; James P. Woods (class of '92), ex-mayor of Roanoke, Virginia; and Mr. J. T. Parks ('84-86), Editor of *The Patriot*, Orangeburg, South Carolina. In a few witty remarks Mr. Woods made the announcement that the judges had awarded the medal to Mr. Mann.

Immediately after the contest the audience repaired to the College Campus, where the students had prepared the most beautiful illumination the College has known for years. Hundreds of Japanese lanterns, aided by the soft rays of the moon, turned the old grove into a perfect paradise of mellow light. The Salem Band furnished beautiful music and it was well toward midnight before the reluctant crowd of youth and beauty moved away.

TUESDAY—REUNION DAY.

WELCOME MEETING.

On Tuesday, June 9, at 10:00 A. M. the procession formed on the Court House green and marched in double file to the Auditorium. The order of formation was as

follows: Salem Band, Faculty, Board of Trustees; speakers, representatives of other colleges; invited guests, graduates, and ex-students (resident and visiting, in the order of time they attended College), and the students of the present session by classes. Flags in College colors, as well as many national flags, bearing the figures "1853-1903," were carried in the procession.

In the absence of the Mayor of Salem, Maj. W. W. Ballard presided to introduce the speakers who were to give addresses of welcome, and President Dreher to introduce those who were to respond to the addresses.

Prayer was offered by Rev. Edmund W. Hubbard, of Salem, Va.

Major Ballard then introduced Mr. Charles D. Denit ('77-78), Editor of the *Salem Times-Register*, who had been selected to deliver an address of welcome in behalf of the people of Salem.

MR. DENIT'S ADDRESS.

"It has never been my pleasure, Mr. Chairman, to discharge a more pleasing function than that which is mine today—of representing the people of this community in welcoming to our midst the graduates, ex-students, and friends of Roanoke College, who have gathered here to unite with us in properly celebrating her semi-centennial anniversary; and who, by their very presence, attest the lastingness and beauty of their devotion to their Alma Mater.

And let me add right here, my friends, that we beg of you not to measure the cordiality of that welcome by any other standard than that of the deepest meaning of the word "welcome" itself, as you see it upon yonder banner; for in whatever respect I shall fall short in expressing it, be assured that the desire of this people is,

that from no source shall you feel your welcome to be more cordial and sincere than that which they bid me give to you. * * * It is unnecessary that I should even metaphorically deliver the keys of the city to you, for though the Mayor is absent, in the presence of his representative I am going to commit him to the promise that so far as you are concerned there shall be no keys to anything in Salem during this semi-centennial occasion. Therefore, my friends, we gladly bequeath to you the full freedom and liberty of the community, and trust that you may enjoy living over again, freely and fully, without tithe or hindrance, your old college days amongst us. * * *

To many of you, however, the Salem of today will no doubt seem different from the Salem of your college days. The spirit of progress and improvement has not been lacking, you will agree; but what will impress you most, perhaps, is the preponderance of new faces that are here to greet you, and the absence of old and dearly remembered ones who have been gathered to their eternal rest by Time's unfailing harvest. * * *

But while they are gone, and you will miss them greatly, they have been succeeded by a people who as cordially bare their hearts and extend the open, welcoming hand in a manner that, I think I may say without boasting, has ever characterized the people of Salem on the score of hospitality.

Roanoke's men, according to Dr. Dreher (and other reliable statisticians) are scattered all over the United States, from Maine to Mexico, and from Yorktown to Yuba Dam. Aye, they can be found on every part of this terrestrial ball, not excepting our newest and most troublesome possessions—the Philippine Islands—for some of them are there today teaching our little cousins

"how to shoot," and other Roanoke arts and tricks. But wherever they are, they have been apprised of what is to occur at these semi-centennial exercises, and it is safe to say that their hearts are with us today. Like the Jew in captivity in ancient Babylon who prayed ever with windows open to his beloved Jerusalem, so the Roanoker absent today will unbar the windows of his heart toward his Alma Mater, and his memory will dwell in every leisure moment upon Salem and the College, to which distance of years and miles lend enchantment, to recollections of the old school days, the old boys and—the old girls, too. We wish they could all be here today again, for our welcome is broad enough to cover the absent ones, as well as those present.

Oh! the joy of the recollections of those college days. Some of us are, perhaps, a trifle silvery-haired—thin-haired—to be at all sentimental, but many of us have, no doubt, felt the full force of what Stoddard, I believe it was, meant when he said,

"That when youth, the dream, departs
It takes something from our hearts
And it never comes again.

We may be stronger and be better
Under manhood's sterner reign
Still we feel that something sweet
Followed youth with flying feet
And will never come again.

Something beautiful is vanished
And we sigh for it in vain;
We behold it every where,
On the earth and in the air,
But it never comes again."

No, the past is gone, but thank heaven for the power to recall it in memory at least; and it is thus that we hope

you can live over again your college days amongst us, your triumphs and successes in the class-rooms and society halls, your youthful romances and associations, as well as the kindly and helpful lectures that came to you from the friendly lips of faithful professors, some of whom have since yielded up life's burdens, and whom, I dare say, you are ready now to confess that you have loved dearer than you knew.

Who that ever sat under their teaching or is familiar with their life-work can ever forget the inspired Bittle, or those earnest, consecrated educators, Prof. Frey, and Drs. Dosh, Davis, Yonce, and Wells, now gathered to their rewards after busy lives nobly and unselfishly spent that others might reap where they had sown? We, as a people, join with you, their former pupils, to-day in paying deserved tribute to their memories; and could we but draw aside the veil that separates us from the spiritual world, if it be that their glorified spirits regard us as we go to and fro in the discharge of our duties, imagine, if you can, the inspiration that would come from their beaming faces as they smiled their approval upon an occasion which means so much for the institution to which the best efforts of their lives were given, and see them beckon us on to still greater endeavors in her behalf and to everything that tends to the spread and advancement of education—the fore-runner, aye, the boon companion of a nobler citizenship and a truer Christianity. They are gone, but their works—the examples set for us—live after them in grateful and lasting memories! Truly for them

“Deep in each student heart's sacred shrine
Love's altar lamp forever burns.”

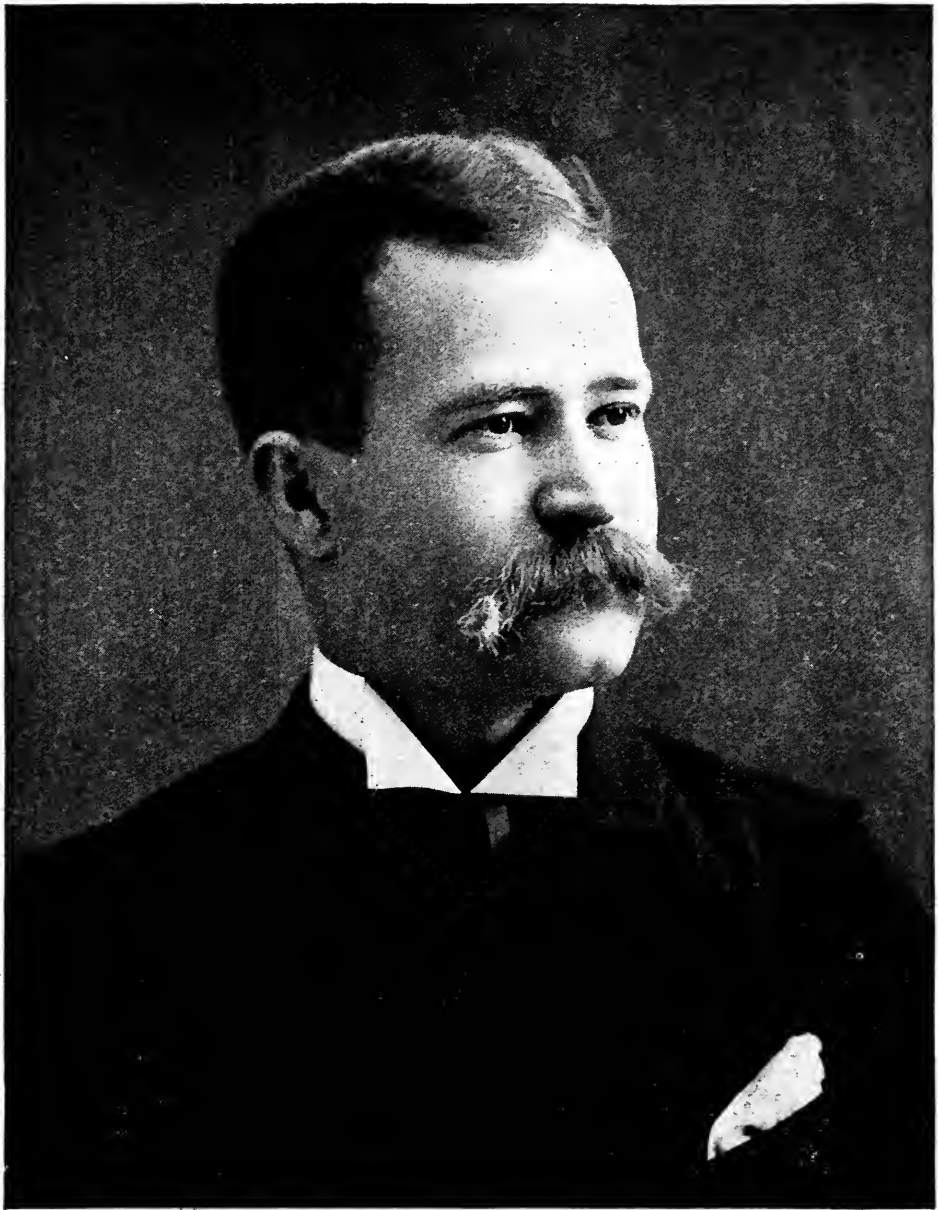
But while we honor and revere the memories of the noble dead, we have reason to be thankful that their

mantles have fallen upon worthy and capable successors, to whom are also justly due the tribute of duty faithfully performed, which brings its own merited reward. * * * I did not come to toss bouquets to-day, but if the occasion demanded it, I could with your entire approval, I am sure, hand some very handsome ones to the president and faculty of Roanoke College. No higher compliment could be paid them, however, than is bestowed in the confidence and esteem of those who know them best—of the parents of so many young men from all sections of the country, whose mental and Christian training for future life work is committed to their care, and the splendid results shown from that training.

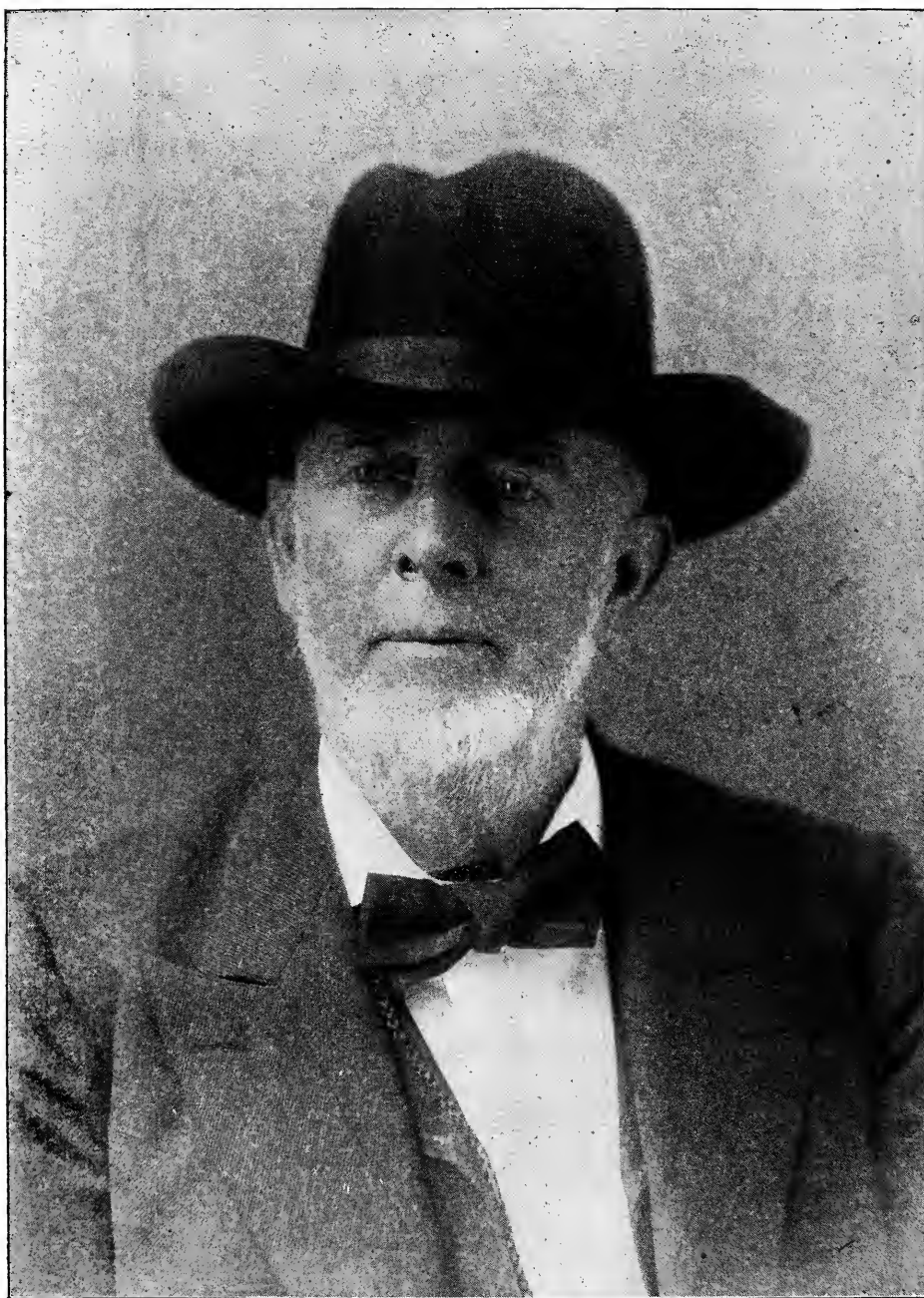
From out those college halls, from beneath the shade of the spreading trees on its beautiful campus, old Roanoke has sent out a great army of educated young men who, to her credit, have taken high rank in all of life's best callings wherever their lots have been cast. Whether in the pulpit, in the class-room, on the rostrum, in the halls of legislation, on the farm or among the artisans, they have not only reflected credit upon themselves but honor upon their Alma Mater, and they delight at all times to spread abroad her name and fame. As a community we have watched with pride and pleasure no less keen than that of the faculty and your classmates your every triumph and success in the material world, and we have likewise shared your sorrows and misfortunes.

Whatever interests Roanoke College and her students, past or present, is dear to the hearts of Salem people, and hence we mingle our enthusiasm with yours on this Semi-Centennial of Roanoke's splendid history and achievements.

Fifty years old today! Beautiful age of maturity and strength and deeds! A half century of usefulness,



CHARLES D. DENIT, ESQ., ('77-78.)



HON. HENRY E. BLAIR,
PRESIDENT BOARD OF TRUSTEES.

of honorable and successful work among the young men throughout this broad land of ours that has merited and won the affection of her beneficiaries, who gladly place upon her brow the amaranthine crown of a high standard of Christian character.

The old building so dear to us all is somewhat dismantled as you have seen; but in its place will soon arise a thing of beauty architecturally—a modern and thoroughly equipped College building—a monument to the energy and ability of the president and his co-workers of the faculty, no less than to the loyalty and liberality of those who have shared the benefits of their training, and are desirous that her field of usefulness shall be greatly broadened and extended. For this new and substantial evidence of your devotion the people of Salem, too, share the pride and satisfaction of the faculty, and trust that from it blessings many and abundant will flow until they encompass us all.

Then, again, in the name of all these people I bid you welcome to Salem; to the Semi-Centennial, to our homes and our affections! May the ties here again renewed and cemented, the new friendships formed, the pleasures of the occasion and the recollections thereof that you will carry back to your homes with you, be as the seed of fragrant flowers, that shall live and grow and blossom henceforth in memory's bowers until Time, in his onward march shall place upon each brow his snowy crown—aye, until He bids us fall asleep!

Major Ballard next introduced in a complimentary manner Hon. Henry E. Blair, President of the Board of Trustees, who had been selected to deliver an address of welcome on behalf of the College. It was a matter of general regret that Judge Blair should have deemed it

best to make so brief an address. He spoke substantially as follows:

JUDGE BLAIR'S ADDRESS.

My Friends and the Friends of Roanoke College:

If that introduction was intended for me, I do not know myself; but it is said that "where ignorance is bliss it is folly to be wise." As President of the Board of the Trustees of Roanoke College, and speaking for them as well as for the Faculty, I wish to say, in the first place, that we feel proud and very much gratified to have such a festal gathering of the friends of the College, including the brilliant governor of this illustrious old Commonwealth, and so many of the old students and the new students, of the ex-students and the in-students, to give life and spirit to this inspiring and perspiring occasion, and to assist in this celebration of the fiftieth year of Roanoke College. If Roanoke College at this Semi-Centennial, can show herself to be, as she is, the biggest College of her size in the state, it augurs well for her future, and we have good reason to believe that if she lives to reach her whole centennial, she will be an institution of magnificent proportions. So with half a hundred of whole hearts and with the clasps of a whole hundred of loving hands, we welcome you to all the exercises and festivities of this to us, a most happy Semi-Centennial. And now, as there are so many others to speak and as brevity is said to be the soul of wit, I will stop and give to others time and space for what they have to say.

President Dreher then said that no words of public welcome needed to be spoken by him to assure the old students of a most cordial welcome to their Alma Mater to participate in the Jubilee Celebration. Every former

student felt the warmth of his welcome in the hearty grasp of the hands of the professors and in words expressive of unmistakable pleasure in the reunion of old students and their instructors. To the addresses of cordial welcome by Mr. Denit on behalf of the people of Salem and of Judge Blair on behalf of the College, it seemed fitting that some response should be made, and hence he had been requested by the Committee to call upon the President of the General Association of Roanoke Students and representatives from various states to make response to the addresses of welcome to the town and to the College.

As Hon. George W. Koiner, A. M. (class of '73), President of the General Association, though in Salem, was too unwell to be present, President Dreher called upon President James H. Turner (class of '67), a Vice-President of the Association, who made a happy response for the general body.

President Dreher then called on others to respond in the following order:

Rev. J. I. Miller, D. D. (class of '59), New Jersey.

Donelson Caffery, Jr., Esq. ('83-84), of Louisiana.

O. C. Rucker, A. M., Esq. (class of '81), of Virginia.

Rev. Paul Seig, A. M. (class of '87), of Virginia.

Rev. L. A. Mann, D. D. (class of '60), of Maryland.

Rev. C. Armand Miller, A. M. (class of '87), of New York.

Prof. Ernest S. Dreher, A. M. (class of '88), of South Carolina.

Rev. J. B. Umberger, A. M. (class of '84), of Ohio.

Chas. E. Anderson, A. M. (class of '89), of Mississippi.

Prof. H. P. Stemple, A. M. (class of '98), of Pennsylvania.

James Craft Akard (class of '99), of Tennessee.

C. A. Ritchie (class of '01), of North Carolina.

In spite of the length of this part of the programme, the greatest interest was shown by the audience in the interesting, witty, and humorous responses made. All who heard the addresses felt the assurance that Salem and the College indeed offered a royal welcome to their returning sons and that the offer was heartily and gratefully accepted.

ADDRESSES BEFORE THE GENERAL ASSOCIATION.

A large audience assembled in the Auditorium at 8:15 on Tuesday evening, June 9, to hear the addresses before the General Association of Roanoke Students. President J. H. Turner (class of '67) presided. Prayer was offered by Rev. Alexander Phillippi, D. D. (class of '57), Wytheville, Virginia. President Turner then introduced Rev. Robert C. Holland, D. D. (class of '60), Charlotte, North Carolina, who spoke substantially as follows:

DR. HOLLAND'S ADDRESS.

Not the least among the anticipated joys of this great jubilee of Roanoke College was that embodied in the order assigned for this evening—"Reunion." To clasp hands after decades of years, yea for more than two score years, and to renew the fellowship of College days at the invitation of our Alma Mater on the great festival of her Semi-Centennial Anniversary, is a privilege to be cherished with feelings of congratulation. Do tears start over the absence of some, both professors and students, to memory dear, and the heart involuntarily gives forth a sigh of conscious loss? Yet, we shall not allow ourselves

to drift into melancholy strain. Our queenly mother bids us cheer. She still reaches out her hand in joyous welcome and we rejoice in her well-preserved beauty, and the princely heritage of glory and renown, which are hers well-earned, as they have been through her fifty years of toil, sacrifice, devotion and fidelity. We rejoice in her honor, and are proud of her stately charms. We, therefore, gather here in glad reunion. Her honor is our honor, her joy shall be our joy, and we will not mar this jubilee festival with tearful regrets over what may be lacking in the feast. There is enough in this feeling of homecoming to fill our cup to the brim, not only in the way of blessed reminiscence, but of mutual congratulation upon being the Sons of Roanoke, whose name has gathered lustre enough through the passing years to encircle our own brows with a halo of reflected honor.

Such an occasion as this is naturally suggestive of reminiscence. Memory tends to reproduce, with mingled humor and pathos some characteristic pictures of college life—its ideals, ambitions, and passion for oratory. More particularly at this time comes to mind the fascinating idealism of the College atmosphere in the days preceeding war's alarms in 1861,—idealism rather of the Platonic Academy, converting the groves of Alma Mater into classic shades echoing the voices of ancient Greece and Rome. Greek was studied because it was Greek, and Latin because it was spoken by Cicero, and philosophy because it was transcendental. Typically Southern, the students readily imbibed the lofty idealism of their reverend teachers, and scaled the heights and conquered (as we dreamed) holding aloft the banner inscribed *a priori*. We lassoed the Stars *a priori*, and solved the problems of being and destiny on a *a priori* principles. We stood on theory as on a foundation of

granite, and relegated Bacon into quiet inutility. We worshipped ideas. It was the charm of our Southland, it was the charm of Roanoke. In 1861 with diplomas under our arm, we donned the grey, and carrying our philosophy into the quick-step of panoplied soldiery we beheld *theoretically* the stars and bars waving triumphantly over the capitol of the Confederacy, but practically—well—but the *a priori* was beautiful, and true to our Alma Mater, we still bow at that shrine.

Coming back to those classic groves after years of separation we do miss the familiar faces and cordial hand grasp of those venerated guides of our youth, Bittle, Yonce, Wells. But we will not pine. They are with us still. As the gathered mist upon yon mountain side gives it softened beauty and stirs the soul to poetic imagery, so memory of those sainted ones gives to these academic groves and those halls of learning, a touch of soulful coloring that holds us in a spell of hallowing reverie. Every tree becomes a poem and those shady walks become avenues of sacred visions. They were never with us more really or benedictively than they are today in this home-coming jubilee, and they bid us welcome and cheer, and today we would pay them the homage of grateful loving hearts.

Our queenly mother who gives us such graceful welcome to this feast of her Jubilee is worthy of the best gifts we can bring her. It is around her festal board that we gather in family reunion and to her is due our common greeting. And yet, some of us must shrink somewhat abashed as the memory of filial ingratitude rushes upon us. 'Tis meet that we should bow in humble confession in view of the small part we have contributed to make this her Jubilee so worthy. We crave her absolution for past indifference. Owing so much to her for all the honor

that has come to us, how shall we atone for withholding from her the service and honor she may have justly claimed at our hands? How little can we claim to ourselves of the honor that now rests upon her brow. Crowned queen among our Southern Colleges how scant the jewels she can place to our credit.

Yet we will make one marked exception. To whom is that jeweled crown in which we rejoice to-day most indebted for valiant service of loyalty? Which of all her sons may our Alma Mater place to-day upon the seat of honor at her right hand? Should you place the badge of honor in my hands to be a decoration for the alumnus who has distinguished himself above all others for self-denying, persevering, loyal, and successful service in her behalf I should merit the frown of this vast audience and the protest of every worthy son of Roanoke did I not single out our honored brother who for twenty-five years as president, amid manifold discouragements, with unwavering fidelity, has kept the Roanoke banner waving in the advance in the onward movement toward higher educational ideals; and the applause which the college wins today is due in largest measure to the efficient leadership of Dr. Julius D. Dreher.

My brother alumni and fellow students, we have met amid scenes which shall never lose their hold upon our memories, and have looked into each other's faces to renew our pledges of continued brotherhood. It may be that we shall not thus meet again. But let us not separate till we have once more drank from Roanoke's choicest fountain—till we have again mastered her first, last, and best lesson. Those dismantled walls! What means it? Upon those ruins shall rise a beautiful superstructure to greet us should we return to these college groves. Roanoke dies that she may live. The life blood

of a Bittle, the self-immolation of a Dosh, the heroic sacrifice of a Dreher, the martyrdom of a Yonce and Wells remind us that Roanoke lives because she has died. Over her portals are written in historic characters the legend, *Periissem ni periissem*. What better motto can we bear with us as we go forth from this place of heroic struggle and sacrifice than that of the Scotch baron—"I had perished had I not perished."

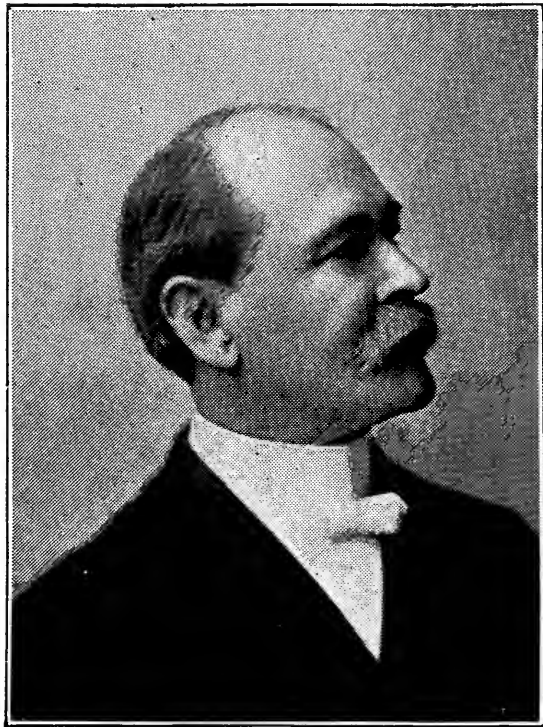
President Turner next introduced Donelson Caffery, Jr., Esq., ('83-84), Franklin, La.

MR. CAFFERY'S ADDRESS.

If no energy is allowed to waste in nature, we who are a part of its kingdom and subject to its laws, must furnish much of what it gathers up and preserves for continued activity and influence in the future. The law of heredity is a mere branch of what may be called the law of continuity, for heredity is the direct application of accumulated forces, while by contagion and continuity, the latest man receives the impress of myriads, not his ancestors, who have gone before. "I am a part of all I have been." Aye, and of all that other men have been.

The dead past does, indeed, bury its dead, but the apparent death and the real one are often centuries apart. "Le roi est mort, vive le roi" expresses the idea of the perpetuity of the state, but it fails to express the oneness of the present, for in the ruling powers of our human nature there is no birth and no death. Faith, Hope, and Charity are the same yesterday, to-day and forever. Honor, Love, Duty, and Reverence maintain their changeless sway over all people through every age.

"The past, at least, is secure," said the great Massachusetts Senator, but he paid it only half tribute. It is



ROBERT C. HOLLAND, D. D.
(CLASS OF '60.)



HON. DONELSON CAFFERY, JR., ('83-84.)

more than secure; it is supreme. It does not content itself with a negative security; it is a vital, ceaseless, overpowering force, of which the present is a mere decree, and under whose influence men become representatives of by-gone events and thoughts. The reign of the past over the present is felt to become tyranny when it tightens to the grip of some early and savage instinct, but the change for the better comes likewise from the past, from some nobler impulse planted deep in the original structure of a man, which, in the end, asserts its supremacy.

Like the overflow of the Nile, each generation leaves an accretion of betterment learning and wisdom and righteousness; and, unless the savage-nature is stronger than the soul-nature in us, we are building for far-off races, to be always of the earth, but of less and less earthiness.

Progress and civilization are not the fruits of the immature hour. They have their beginnings far back in impenetrable mists. They represent the triumphs won by the higher man over nature and his lower self; they are the trophies of his many victories. But these conflicts of mouldering centuries rage about us every day, as they did when, with notes more tragic than in any chorus of Aeschylus, the chorus of the morning stars ushered in the long war of extermination between the antagonistic principles of civilization and barbarism.

Civilization has many fortresses, among the least and weakest of which are those where soldiery and cannon are gathered. The military paraphernalia of a state will not stand the test of time for the purpose of defense. The surges of barbarism may be checked for generations by walled cities and stone forts, but they sweep over such barriers at last. At Tours, the Saracens failed, but at Constantinople, their brethren overwhelmed the Empire of the East. The Allemanni and the Goths

fled more than once before the eagles of Cæsar, but they finally sacked the Eternal City. Nor could Memphis save Egypt, or Nineveh save Assyria from conquering hordes. Strong walls have failed, fortified capitals have failed, armored ships will fail as the basis and bulwarks of power and dominion unless re-inforced by that invisible and moral strength of civilization, which seems powerless before the sword, but of which the sword is the slave.

Civilization must defend itself, not by destroying or barring out its enemies as of old, but by elevating them to its own standards and by enfolding and absorbing them within itself. It is the function of the engines of war to stand between our firesides and the enemy, but the engines of civilization, by a process of mental naturalization, make the enemy one of us. The high schools scattered over the land will outweigh, in the scale of national defense, the whole army and navy. In the hour of national need, Oxford will have done more for England than Gibraltar, and Roanoke, more for the United States than Fortress Monroe.

It is well for us and for the future that a part of the regnant past has been this venerable seat of learning. The twentieth century will owe much to Roanoke College. In the half-century of its existence, it has sown the seed from which will spring strength and uprightness in many generations hence. It has cast upon the waters of time bread which posterity will find after many days.

In view of the way we Americans admire ourselves, it may not be generally admitted that our stock can be improved upon, or that institutions of learning are indispensable to our national development. Not many Congressmen would like to commit themselves in the Congressional Record to the opinion that the United States

could not cope, without any education at all, with England, Germany, and France, combined, with the entire population of each diplomaed by Oxford, Heidelberg and the Sorbonne. With so intense a self-admiration, it is surprising to find as a characteristic of our people as a whole a want of proper respect for the laws we ourselves make, and for the authority we have constituted over us; but it is easy to see that it all arises from a pure want of capacity to digest the too bountiful liberty which is our daily food, and from carrying the idea of equality to extremes. The individual too often puts himself on an equality, not with his peers, but with the whole of society, and, society permitting it, each man becomes a law unto himself.

The proper adjustment of the individual to the society of which he forms part, has been the problem of the ages. All public laws tend to that ultimate end. The great questions of State are merely phases of the central problem. The tariff and trust questions arise from our not knowing how to adjust the rights of the individual in his trading with society. The right of an individual to other, and humbler, members of society gave rise to the slavery question. The right of an individual to appropriate, by any process, more than his due share of society's goods underlies the income-tax and trust questions, which are mere preludes to the greater and underlying question: to that question which agonized France, and caused her, in her frenzy and rage, to stamp out her privileged class as a poisonous growth, and which, in England, helped to bring one monarch to the block, and to drive another from his throne. It may be called the great Property question, beside which, in material importance, the slavery question itself would appear subordinate. It has never arisen until this age, because never

before have peace and the arts and settled government so permitted and encouraged the accumulation of wealth. At other stages of the World's history, wealth was no sooner created than, in time of war, it was levied upon, or, in time of peace, some Robin Hood, or some Baron Front-de-Boeuf had hawked it.

We shall soon be face to face with the Property question, arising as an incident of civilization, and as a menace to it; and if it is settled without madness, without the commune and the guillotine, we shall largely owe it to the conservative influence, the same thinking and the generous philosophy which emanate from academic groves, and which have been garnered up within academic walls as precious gems fused from the dust and travail of centuries.

The ever burning flame of the vestal virgins could not be kept alive by them, but that handed down to us in a long line through the seers of Chaldea, the priests of Isis and Osiris, the philosophers of Athens, and the monasteries and universities of the Middle Ages, grows brighter with the years upon altars fed by every church, every good newspaper, every teacher, every just man on earth; and by its light—the same that guided the feet of a grand Virginian, when, in a crisis of this nation's history, the Old Dominion stood hesitating between peace and war—by its light, we may read, and, at least partially solve the mighty questions of fate. The open method by which uncivilized men preyed upon each other was by reducing the weak and defeated to captivity and slavery, but the subtler process—peculiar to advanced civilization—of monopolizing in the hands of a few the common means of subsistence, has the disadvantage that it cannot be resisted by force and arms. The civilized prey can be compassed about by statutes and franchises which

make their assimilation both safe and pleasant to the monopolist; and it is to statutes that they must first look for deliverance. It is not astonishing that the monopolist will ply his trade, if permitted; what is astonishing is that the monopolized sufferers exercise so little ingenuity and offer so little resistance in their defense, and are so easily deluded by the cunning sophistry of the monopolist that his operations enure to their benefit.

Under our system of government, Congress has full authority to regulate and tax commerce between the States; and the effective way to reach the trusts is to prohibit inter-state dealings by them, and inter-state transportation of their products. What has saved them so far has been the futility of legislation aimed at monopolies in production or manufacturing; but when monopolies are checked at the lines, when they can find no place where to lay their tentacles, save in the wilds of New Jersey, their power for harm is broken. That this is the proper way to exterminate the trusts can easily be gathered from what Chief Justice Fuller said when the Sugar Trust was being prosecuted, and from what Associate Justice Harlan has more recently said concerning the inter-state transportation of lottery tickets.

The Constitution is so clear upon this point that it ought not to have required two decisions of the Supreme Court of the United States to suggest to Congress its unquestionable right to hem up one State, and thereby throttle, the mightiest trust in the land.

But the aggregation of individuals who prey upon society in commerce run only that gauntlet of the law which is made easy for them, because similar and friendly aggregations invade the legislative halls, and it is there that the monopolist, variously called the "organization"

and the "boss", flourishes as bay tree never did. The commercial and political monopolists are always friendly; the one sustains and feeds the other, but even if their friendliness is not that of the dollar, the powerful leader, the influential Senator or Representative at Washington, could not exist if not conservative, and this conservatism, this necessity of his being considered a friend of property, so that property will be a friend of his, has much, perhaps most, to do with keeping legislation aimed at the abuses of wealth off the statute-books.

Society's efforts, her penalties and convulsions have all failed permanently to keep the individual in his place. Such abnormal displacements as occur now are wholly new, and society may have in store some remedy also new. We only have before us, to hasten the application of remedy, the ugly fact that having may become a crime, when too many others have not; and that, when society decrees mere having to be criminal, the penalty is destruction of the guilty, and of itself.

In a Republic, just as everywhere else, it is necessary to curb the assaults of the one on the rights of many. We make and administer the laws and conduct the Courts ourselves. All public functionaries are more amenable, therefore to the personal equation than anywhere else on earth. A man in his capacity of voter or controller of votes ceases to be a normal unit of society, almost as much as the millionaire, or the controller of millions. These units of society expand to undue proportions by reason of the preversion of some of the most admirable qualities. Friendship, for example, though a private virtue, becomes a public nuisance. It swerves the voter from his sense of right and sets aside his judgment as a guide in public matters. The thousands of votes which are cast, not from a sense of duty, but on account of some personal in-

fluence, make it doubtful, whether, in the fairest election, the best sense of the majority is actually expressed.

It ought to be a crime to solicit votes; (it may not be utopian to suggest that) it ought to be a crime to pack juries. In that branch of the government lying closer to the people than any other, in the Courts, justice is hampered in more cases than it would be safe to say by kind friends who angle for jury service, or who, as court officers, contrive that the box shall be filled with other friends, or who, if facts are stubborn, will make of the witness-box a mint for facts, or, if the law is forbidding, will tweak the ear of the Court. Friendship, in its degradation, blocks administrative officers at every step. Duty to one's country must narrow itself into duty to one's circle of friends, the test of fitness is the last thing the appointed power is expected to consider.

That the warm and immediate tie will triumph over general obligation with most men is shown by the immortality that Brutus won by surrendering his sons to the law. Brutus will have few imitators; and personal loyalty will continue, until blood becomes thinner, to stand by the incompetent and undeserving, and to raise itself as a shield that the criminal may go unwhipt of justice.

But with it all, friendship remains one of the rare and splendid virtues of the race. It divides its crust. It comforts in prison. It gives, without stint or reward. Despite winter and snow, it offers its coat to its comrade. Despite waters and death, it yields its buoy to the weaker swimmer, in the love greater than which no man has. Without it there would be little consolation for the coldness and hardness of this world, scant refuge from its strife, no oasis in its chilly waste, no pole-star for the buffeted and weary heart.

If patriotism itself can grow into narrowness and uncharitableness, if it can blunt a nation's sense of justice, and evoke from a whole people laudation of tyranny over the weak; if the worship of Him, whose breath is Mercy, whose glance is Love, whose footstool is this earth, can take the form of bigotry, persecution, and witch-burning, we need not be shocked when of the high impulses, the "better angels of our natures," prove allies of wrong and folly.

We build character and mind with gold and precious metals. Evil is the alloy. It has a magnetic way of inching itself into the composition, unless barred out, or driven back, so that character, although to a certain extent enduring, is in a constant flex and reflex, on a perpetual mend and decay. No man, not even any of the princes and counselors of the earth, can realize how vast is the power and how remote are the sources and the fruits of the deeds of his one life. Those who exercise power can feel its weight in their hands and see its results before their eyes, but the subtle reach and play of a man's character are beyond his own, or any, vision, or conjecture. We find a truth developing through centuries, a gleam here through the darkness, and one there, until it bursts into radiance in the sunlight of some mind. Great men are thus the treasure houses of time and humanity. In them are focused the aspirations and strength of the countless millions who were reckoned as clods of the earth, and whose names did not survive them—of the village Hampdens, and the mute, inglorious Miltons.

The ashes of voiceless generations past, and yet to be, spoke through Webster. The fire and sword that had flamed a thousand years in war flamed again in Napoleon. The accents of Thomas Jefferson in the Declaration of Independence were heard before Runnymede,

and were merely echoed at Naseby, at Lexington and Concord, as they will be again in the coming years, to mingle with the shouts of a new Runnymede, and the thunders of a grander Bunker Hill.

There is an immortality, other than of the soul, that pursues our steps, and snatches us, for mankind, from the grave. Achilles lives again in valorous fights. Plato reasons well and always in grave debates. Cleopatra smiles upon other Anthonies. "I find I'm growing old and every year steals something from me," cried Horace, in the sadness of gathering years; but the years do not rob, they immortalize, and Horace, "forever young and forever new," is not dead, nor does he slumber.

Why should a man despair? The gloom surrounding him may have no promise of lifting; the pettiness of his life may last, even to the end; and his soul may sink beneath trials and disgrace; but not in vain, not in vain has he struggled, not in vain has he lived. He is a part of the system of eternity. Poetry and divine truth, and heroic deeds may not come to fruition in him, but he knows not that an Iliad, or a Reformation, or an Empire, is not obscurely germinating in, or through him, and that the unsuspected wings of his soul may not bear aloft, as his legatee, some Homer, some Martin Luther, or some Cæsar. It was not empty vain-glory in Paracelsus to say:

"I go to prove my soul.
I see my way as birds their trackless way.
I shall arrive. What time, what circuit first,
I ask not; but unless God sends his hail,
Or blinding fireballs, sleet or stifling snow,
In some time, His good time, I shall arrive."

It is ground for complaint but not for discouragement, that a millionaire here, and a boss there, will usurp

the wealth and power which a more perfect system would retain in the community as a whole; for, back of it all, we find that the immense capacity of an individual for harm is merely the measure of some other individual's capacity for good; and if a Tamerlane may scourge the human race, and pile up his mountains of skulls, so conversely, an Antonius may soften and sweeten the world with justice and peace. It is comforting, in reading over the catalogue of crimes, to believe that against the record of each may be set the unrecorded happening of a thousand good deeds; that a murder or a perjury may be off-set and outweighed in God's accounts with man by sacrifices made, by faith kept, by charities done.

Let no man despair; the judgments of fate cannot be final, but are modified or reversed, with each shifting hour, as the ebbing of the tide and flowing of the tides of the sea. The glittering world erects a wall around itself, and the hearts of those who are barred out, or cast out, will sink like lead, but never yet was there a gate, save one, inflexibly and forever guarded with flaming sword. No barriers, no inheritance laws, no monopolies, usurpations or trusts can cheat the newcomer of his heritage in the earth, which lies before him, fresh and fair as the dawn, offering up to his labor its fruits and riches. If strong individuals build up these barriers, he, with strength as great will break them down. He must say to piles of brick, or stone, or steel, or to bales of goods, or stacks of coin, "I am thy master, though in rags, I am thy lineal lord, though I am homeless. I am greater than thou, and thou shalt not enter my inward life; but thou art mine, and neither thou, nor they whom thou servest, can resist me, and my men's work, or my title, and my man's inheritance."

A man must know his weight and value as a force

in society, and as a link between history and posterity, else, in accounting himself as of little worth, he may, when his surrender to small or evil things has been complete, and he is bound, as Faust was, to discover that in his unknown self, there lurked a capacity or a nobleness that would have made him great or honored. He cannot appraise his exact value—the great will under-estimate it, the weak will measure it by false standards—but he should not enter the world's arena unless he believes that obstacles are weak, as against his determination to overcome them, and that the settled order itself will yield to his just and bold opposition.

“He that overcometh shall inherit all things.” The saddest spectacle in all the world is the hopeless man, the man who feels his discouragements and burdens weigh upon his shoulders like the world itself without any Atlas-spirit within him to withstand and lighten them. The harm, the ruin, and crime that are piled up as the work of his desperate hands, fill the world with woe, and blot out the sun of truth and justice for days, but through this and all other evil that force which is the indomitable spirit, is working to transmit weakness into strength and evil into good. All law and one God ever guide to one goal. There is but one God, and his prophets and agents are many—the high and the low, the willing and the unwilling, the strong and the weak, the living and the dead.

Colonel George C. Cabell, Jr., A. M. (class of '88), Norfolk, Va., who was on the programme for an address, was prevented from being present by important legal business.

President Turner next introduced Professor F. V. N. Painter, D. D. (class of '74), of the Faculty, who read the following Poem, composed by himself for the occasion.

THE REUNION POEM.

O mystery of life and love !
As swiftly flit the silent years,
Like eve's lone hurtling dove,
More dear and still more dear appears
Each childhood scene, each haunt of youth,—
Those days when hopes were hued like truth—
Until we turn, a pilgrim train,
To greet those shrine-like spots again.

And thus, with tender, chastened hearts,
And memories thrilled with olden life,
You come again, from busy marts,
Where trade pursues its noisy strife,
Or from the fields where cotton grows,
Or inland river winding flows,
From mountain heights where linger snows
In budding spring, to wander o'er
The scenes of college days once more.

O ruthless change ! O spirit hand,
Whose touch unseen from out the dark
Is bringing low or building grand
Man's life and work, behold thy mark,
In bearded face and silvered hair,
In portly forms with stately air,
And thoughtful brows like temples fair,
Is present here, for all obey
The might of thy all-conquering sway.

With fond yet lonely hearts you tread
The college halls and quiet ways,
But miss the absent or the dead
Who made the joys of other days.
But oh, their spirits still are here !
From distant homes or Heaven's sphere,
They come to share the festal cheer
That makes us glad ; for love's deep sigh
Thrills messages through earth and sky.

O dear delights of college days,
Of careless freedom, friendships true,
Of soaring hopes, and generous praise,
And future robed in fancy's hue !
Fair learning's page is there unrolled ;
Inspired by hero deeds of old,
High aims within the soul unfold,
Before the earth, still robed in grace,
Becomes the stale and commonplace.

How sweet to greet long absent friends,
To hear again the well-known voice,
To clasp the hand that love extends,
And with unselfish hearts rejoice !
The old-time gaiety returns,
And youthful ardor brightly burns,
And once again the spirit yearns
For high endeavor, truth, and worth,
To bless our sordid, care-worn earth.

We see once more the visions throng
That filled the future's rosy sky,
And with undaunted hearts we long
To grasp those treasures ere they fly.
New life in every pulse-beat thrills ;
Our eyes are closed to coming ills,
And hope each generous spirit fills,
Ere yet we sadly learn to smile
At those fond dreams that youth beguile.

With grateful hearts and solemn pace,
We bring affection's tribute meet,
And lay it, with a lowly grace,
At silvered Alma Mater's feet.
Not hers to boast great piles of stone
Or boundless wealth ; her pride alone,
As richest jewels, still to own
True men as sons, who with their might,
Like mountains tall, stand strong for right.

When once again, as long ago,
We turn where God has fixed our place,
May thoughts of present scenes bestow
On life and work a new-born grace !
May noble aims our hearts inspire ;
May useful deeds and love's bright fire
Consume the dross of base desire,
Till that Reunion on the shore
Where partings come, oh ! nevermore.

WEDNESDAY—SEMI-CENTENNIAL DAY.

THE HISTORICAL ADDRESS.

On Wednesday, June 10, at 10 a. m., the procession formed at the Court House and proceeded to the Auditorium. A large audience assembled eager to hear the addresses commemorative of the College. Prayer was offered by Rev. L. G. M. Miller, D. D., a trustee of the College, Roanoke, Va. The song, "Hail, Dear Old Roanoke," to the tune of the Russian National Hymn, was well rendered by a choir of twenty-five voices of College men, assisted by a number of ladies of Salem. President Dreher introduced William McCauley, A. M., (class of '59), Salem, Va., who read the historical address.

MR. MCCAULEY'S ADDRESS.

As we stand today on the heights of these times of grand opportunities and still grander possibilities, and marvellous achievements in human knowledge and endeavor, it is well for us to cast a retrospective glance on the way over which our beloved Institution has come. This way has been at times a *via dolorosa* marked with the trials, the tears, and the prayer-burdened sighs of its founders

and sustainers, as they wrought in faith for its up-building and maintenance. As we mark the results of the past fifty years, is it too much for us to say that the approval of God has attended the progress of our Alma Mater all along that way?

Like the most of great and useful institutions, Roanoke College has had its humble beginnings. It did not spring full-panoplied into being, but by the slow process of unintermitting effort, sore privations, and distressing perplexities, it has reached its present state of development. A little more than sixty years ago, a young man was laboring as a Lutheran minister of the Gospel in Augusta county, Virginia. He was a native of Maryland, and this was his first pastorate. As he went in and out among his people, ministering to their spiritual needs, he became deeply impressed with the importance of elevating the standard of intelligence in the agricultural communities around him, and, therefore, of increasing educational facilities among his parishioners. To name this young minister, Rev. David Frederick Bittle, is to pronounce the name of one, so long and so closely identified with Roanoke College, that he was, as it were, during a great part of its history, its personal embodiment. To him, more than to any other agency, it owes its existence. Through his self-denying labors, his unflagging zeal, and his faith-inspired prayers, it was, in a great degree, enabled to pass safely and successfully through its earlier struggles. In the year 1842, soon after Mr. Bittle had entered upon his pastoral charge, Rev. Christopher C. Baughman, then located in Frederick county, Maryland, who was also interested in educational work, was compelled by failing health to abandon the active work of the ministry. After resigning his charge, he went to Augusta county, Virginia, no doubt upon the solicitation of Mr.

Bittle, and together with him succeeded in interesting some intelligent laymen, chief among whom were Capt. George Shuey and Benjamin F. Hailman, Esq., to unite with them in an effort to establish an institution for teaching the higher branches of English, Ancient Languages and Mathematics.

The school was begun as a private enterprise and was located in the neighborhood of Mt. Tabor church, within the bounds of Rev. Bittle's charge, and about eight miles southwest of Staunton. Two unpretentious log buildings were erected on the land of Benjamin F. Hailman, Esq., and about a hundred yards from his residence. One of these buildings, consisting of two apartments, was to be used for lecture and recitation rooms, and the other, which is still standing, for lodging rooms for the students. Mr. Baughman was to be the Principal, and teacher of Ancient Languages, and Mr. Bittle was to give instruction in Mathematics during two days in the week. The school was named the "Virginia Institute."

The attention of the (Lutheran) Synod of Virginia was soon directed to this school, and we find that at the annual meeting thereof in May, 1843, a document proposing a plan for a classical institution within the bounds of the Synod was submitted for the consideration of the body, whereupon a resolution was adopted approving the proposed plan and appointing a committee, consisting of Revs. A. R. Rude, D. F. Bittle, and Thomas Miller, and Messrs. J. W. Pifer and Paul Sieg, to examine and report upon the same as might in their judgment seem expedient. This committee reported at the same meeting, and in their report suggested "the propriety of establishing and maintaining a classical institution under the supervision of the two Lutheran Synods of Virginia," to afford better educational facilities for the people of the surround-

ing sections, and to offer special inducements to pious young men for devoting themselves to the Gospel ministry; said school to be "conducted in such a manner as that the students would incur as little expense as possible." The report referred to the school "in operation in the Mount Tabor congregation," its encouraging prospects, and closed with the recommendation of the establishment of a classical institution. This report was adopted, and it was "Resolved, That the Synod of Western Virginia and adjacent parts, (now the Synod of Southwestern Virginia) be invited to participate and co-operate with this Synod in the establishment and support of the proposed institution."

There were two applications for the location of the school presented to the Synod at this meeting, one in behalf of Churchville, the other in behalf of Mount Tabor. After a full discussion of the merits of the two locations, and after the claims of each were strongly advocated by its respective friends, the Synod decided in favor of Mount Tabor. In the minutes of the year 1844, of said Synod, the report of the committee on "The Virginia Institute" exhibited a highly satisfactory condition of affairs with respect to the school, reporting the fact that the number of students during the past year was 17, and that it had "more than realized the expectations of its warmest friends, and was justly entitled to the fostering care of Synod and to its hearty co-operation."

In the year 1844, Rev. Bittle was called to take charge of the church at Middletown, Md., and Rev. Baughman was left in sole charge of the institute until the year 1846, when J. Edward Herbst, of Gettysburg, Pa., a graduate of Pennsylvania College, was called to his assistance.

With these humble beginnings Roanoke College, in its germinal state, entered on its career. The cheapness

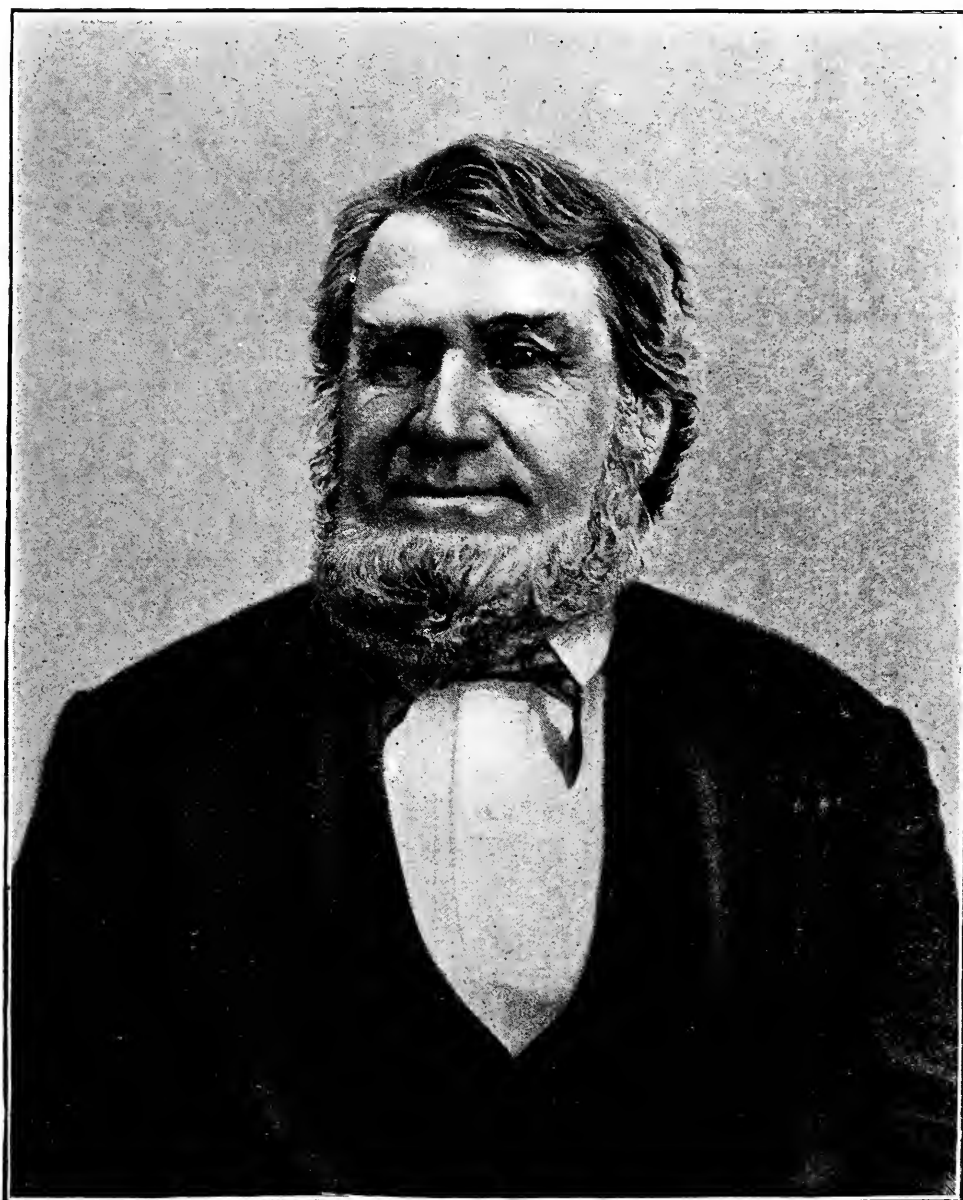
of the rates of expense, which was designedly one of its leading features, and the general interest it awakened in the Synod in which it was located, attracted young men from Maryland, the Shenandoah Valley and Southwest Virginia.

It proved an important "feeder" to Pennsylvania College, located at Gettysburg, Pa., from which institution Revs. Bittle and Baughman had graduated, and to which the students were recommended by them for the completion of their education.

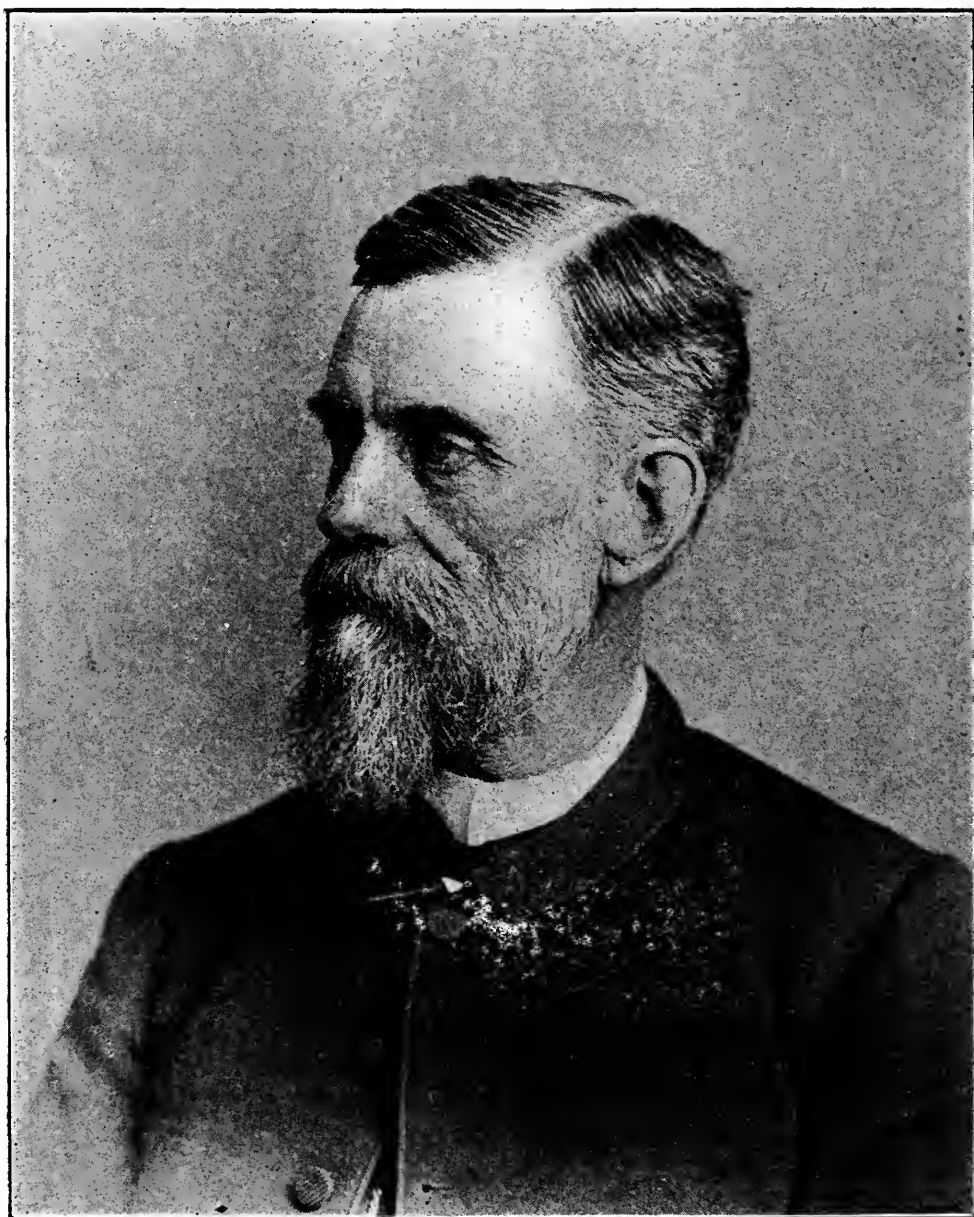
The friends of the institution encouraged by its patronage, and confident in the belief that it had a special mission to perform, which could not be performed by any existing institution, determined to bring to its aid the legal sanctions and authority of an act of incorporation. Therefore, on the 30th day of January, 1845, it was incorporated by the Legislature of Virginia under the name of "The Virginia Collegiate Institute."

The Muse of History would be untrue to her trust not to record the names of the Trustees under this Charter, names perpetuated in part to this day in the Board of Trustees. They were; (Rev.) Jacob Scherer, John Groseclose, Michael Miller, (Rev.) Gideon Scherer, Paul Sieg, Benjamin F. Hailman, George Shuey, (Rev.) David F. Bittle, Jacob Baylor, (Rev.) Christopher C. Baughman, Peter Strouse, William Young, James Points, George W. Rader, (Rev.) A. R. Rude, Chesley Kinney, Robert H. Holland, (Rev.) Samuel Wagner, (Rev.) Peter Schickel, (Rev.) Joseph A. Seiss, George W. Swoope, (Rev.) John B. Davis, and (Rev.) James A. Brown. Only one of these trustees is living, Dr. Joseph A. Seiss, of Philadelphia, Pa.—the eminent theologian, the learned author, the eloquent preacher.

The location being inconvenient of access, it was not



DAVID F. BITTLE, A. M., D. D.
PRESIDENT, 1853-76.



THOMAS W. DOSH, D. D.
PRESIDENT, 1877-78.

long until the question of removal to a more favorable locality began to be agitated. Through the efforts of Rev. Gideon Scherer, pastor of the Lutheran Congregations in Roanoke county, and other ministers of the Southwestern Virginia Synod, the claims of Salem were so convincingly presented to the trustees that the choice of a location was made in its favor. In June, 1847, the Institution was moved to Salem. It could not have chosen a home amid more lovely and picturesque scenery and in a more healthful climate. Amid these Arcadian scenes it was fit to plant the groves of Academus, where the learner, sitting at the feet of Science, could

“ * * * * * hold

Converse with nature's charms, and view her stores unroll'd.”

The location was not only “beautiful for situation,” but it was in the midst of a people noted for their intelligence and refinement, as well as for their moral and religious character.

No buildings having been prepared for its reception, the first term of the session of 1847-8 was held in the old Baptist church on the hill east of town, the site of which is now enclosed in East Hill Cemetery. The second term of the same session was held in the Presbyterian church, located on the site of the present Public School building, a portion of which had been used for a number of years as an academy. For a short while in the spring of 1848 the institution had for its home a small building near the present Maury art gallery, on Main street. The temporary locations of the Institute upon its arrival here present a pleasant commentary on the appreciative welcome accorded by the sister denominations of the town, and a prophetic index of the cosmopolitan character of the institution.

Though primarily established and sustained for the advancement of the interests of the Church of the Reformation, a liberal and catholic spirit has characterized her administration, as the loyalty of her sons of every name, and her history in every epoch abundantly testify. Through all these years she has drawn her students from various religious denominations. Her patronage has come from all parts of the United States, and from a number of foreign countries.

At the close of the scholastic year in 1848, it was determined by the trustees to provide a permanent home.

In the spring and summer of that year the central part of the main building was erected and was first used at the beginning of the next session. It was a plain and unimposing structure, consisting of a basement and three stories, with none of the graces of modern architecture to relieve its severe simplicity. Its homely character was consonant with the unæsthetic tastes of those early times. It contained sufficient room for a chapel, recitation rooms and dormitories; but in a few years, on account of the increasing number of students, it became necessary to enlarge its dimensions.

In the spring of 1849 the first agent was sent out to solicit money and secure students. Wm. S. McClanahan, a student, was appointed to this work. His field of operation was chiefly in North Carolina, and the increased number of students from that State in attendance the next session attested his success. Later on, about the year 1870, his services were again enlisted in assisting Dr. Bittle in the financial work. His agency, extending to the Eastern and Northern cities, was a material factor in relieving the stress of the financial burden then resting on the College.

In August, 1849, the first attempts at laying out the

grounds into walks and plats were made, and the first trees were planted.

In the years 1848-9 the first catalogue was published, showing an attendance of 40 students, the most of them being from Virginia. There was a steady increase from year to year until 1851-2, when 60 students were enrolled, and it is worthy of remark that of this number 20 were preparing for the ministry, thus evidencing that the school was faithfully subserving one of the chief purposes of its creation. The great majority of the students who attended the institute were sorely handicapped in their struggle for a collegiate education. But they were terribly in earnest. Many of them had, like Elisha of old, obeyed the call to leave the plow in the field, and to enter this school of the prophets. Of limited means, they used every honorable device to make their scant funds defray their expenses. They formed mess clubs, and thus brought their board bills to the minimum of expense. For the double purpose of economy and exercise, one circle of eight or ten formed a mess club, who occupied a house about one mile east of the town. Most of them were candidates for the ministry, and their mess was appropriately called "The Brotherhood".

The late lamented Dr. S. C. Wells was one of this little band, and in his reminiscences of the old "Institute," he delighted to dwell on the incidents connected with this College "fraternity". Only two, Rev. John J. Scherer, long President of Marion Female College, Va., and Rev. Wm. S. McClanahan, a resident near Salem, in this county, remain, to linger yet a little while before they join their brethren in the eternal "Brotherhood."

From the origin of the school until it became a college, Rev. C. C. Baughman was the principal. His assistants at various times were, besides Rev. Bittle and

J. Edward Herbst; Edmund Miller of Roanoke county, Va. ; Rev. Simeon Scherer, of North Carolina; S. Carson Wells, of Frederick county, Va. ; Rev. Wm. F. Greaver, of Augusta county, Va., and Rev. Reuben Hill, of Pennsylvania.

The building of the west wing, in the year 1851, was palpable proof of the widening interest in the college.

The encouraging increase in the number of students prompted the determination on the part of some of its friends to enlarge the usefulness of the institution by raising it to the standard of a college. This proposed change, however, met with serious opposition. It was claimed by the latter class that, as a preparatory school for colleges and universities it had been a success, and that with such buildings as had then been erected, and the limited corps of instructors, a large measure of usefulness could be filled and much greater distinction achieved while confined to its present sphere. These views seemed to be strengthened by the fact that the colleges already established in Virginia seemed more than sufficient for the amount of patronage, whilst there was a most lamentable want of efficient preparatory schools. But on the other hand, its rapidly increasing numbers, drawn from various sections of this and other states, not readily accessible to existing colleges, coupled with the earnestly expressed desires of its friends abroad for a more extensive course of instruction, and the fact that to the greater number of its students the education received here would be a finality, determined a majority of the board to make application for a college charter.

It is a noteworthy fact that the initiatory steps in the movement for securing a college charter were taken by the students themselves. They held a meeting on November 25th, 1852, of which Valentine Bolton was chair-

man and William S. McClanahan secretary. At this meeting a committee, consisting of William S. McClanahan, Festus Hickerson, and J. I. Miller, were appointed a committee, to which the chairman was added, to prepare a petition to the Board of Trustees requesting it to apply for a charter. The meeting was adjourned to December 3rd, at which time the students again met and adopted the petition prepared by the committee, and William S. McClanahan was requested to submit the same to Professor Baughman for his approval. It seems that Professor Baughman considered the movement inadvisable, but upon being assured by the representative of the students that unless he acceded to their request none of the students then in attendance would return the next year, he withdrew his opposition and agreed to submit the matter to the Board of Trustees.

After a decision to have a college, the next thing in order was to find a name for it. The matter was canvassed at some length. Various names were suggested, among them Wartburg, Madison, and Virginia. At length the name of Roanoke was proposed. It was at once received favorably and adopted. Whilst it was a name locally distinctive, it was linked with the earliest historic associations of the "Old Dominion." In later times it was crystallized in history by its association with that eminent but eccentric statesman, John Randolph of Roanoke. It is a name which traces its origin back to even pre-historic times, when the Aborigines fashioned their "shell money," which the word signifies, on the banks of the beautiful stream which winds through our valley.

May "Old Roanoke" as she spans the semi-centuries continue to sing in unison with the chattering stream the prophetic refrain:

“For men may come and men may go, but I go on forever.”

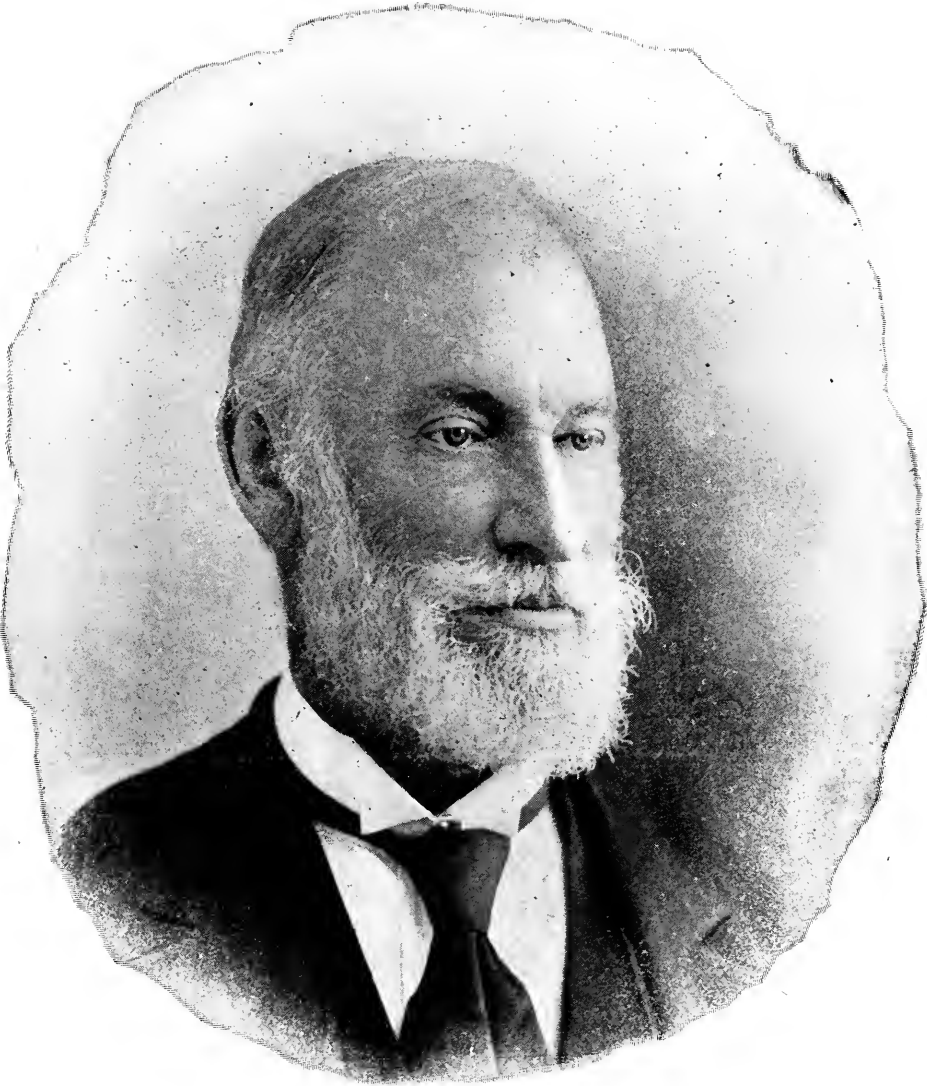
The act of incorporation was passed March 14th, 1853, and the “Virginia Collegiate Institute” became “Roanoke College.” The trustees named in the charter act were (Dr.) John H. Griffin, (Rev.) C. C. Baughman, John P. Kizer, (Rev.) A. R. Rude, (Rev.) Elijah Hawkins, (Rev.) A. P. Ludden, George Shuey, Benjamin F. Hailman, Jacob Baylor, John Grosclose, Michael Miller, George W. Rader, Abraham Hupp, John B. I. Logan, Nathaniel Burwell and George P. Tayloe. All of these original trustees are dead, the last survivor being Rev. James A. Brown, of Wythe county, Va.

Great joy was manifested at the college and in the town when the news of the passage of the bill was received. The students gave expression to their enthusiasm by illuminating the building. The blaze of light issuing from its windows was a most fitting recognition and emblem of its mission as a college.

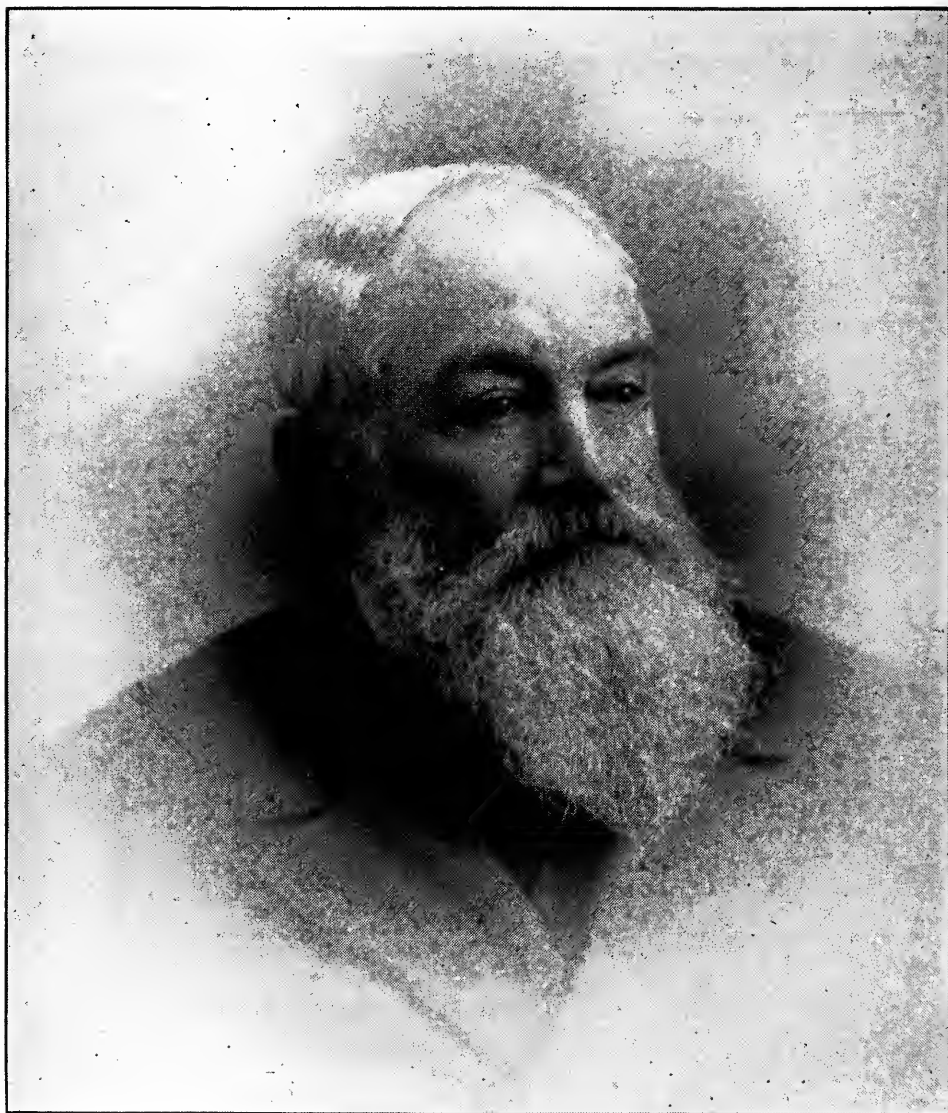
In the spring of 1853 Mr. Baughman was called to the principalship of Hagerstown Female Seminary, and severed his connection with the institution at Salem.

The first meeting of the Board of Trustees of the college was held in April, 1853, and was organized by the election of Nathaniel Burwell, President; S. Carson Wells, Secretary, and John P. Kizer, Treasurer. At this meeting a faculty was formed by the election of the Rev. David F. Bittle, A. M., as President and Professor of Moral and Intellectual Science; S. Carson Wells as Professor of Mathematics and Natural Philosophy; and Henri G. Von Hoxar as Professor of Ancient and Modern Languages and Literature. This faculty entered upon its duties at the beginning of the session of 1853-4.

The outlook for the young aspirant for public favor was not of the most hopeful kind.



S. CARSON WELLS, A. M , PH. D.
PROFESSOR OF MATHEMATICS AND ASTRONOMY, 1853-1900.



WILLIAM B. YONCE, A. M., PH. D.
PROFESSOR OF ANCIENT LANGUAGES, 1859-1895.

It started out with a debt incurred in the purchase of the grounds, and in the erection of buildings, and although "friends, never to be forgotten," extended aid, still it can be safely said that Fortune did not empty her cornucopia over its cradle, nor "the Roanoke as another Pactolus stand ready to convert its ventures into gold." With a patronage chiefly local, with limited equipments in library and apparatus, with a small corps of instructors, with a formidable competition by other institutions possessing the prestige of age and established reputation, and without adequate buildings, the situation would have daunted a less resolute spirit than that of its energetic and hopeful President. But he was a man who yielded not to difficulties. "Like a star, unhasting, un-resting," he worked, "fulfilling his God-given behest." To use his own homely and expressive language, made in a remark, soon after his entrance on his duties, to one of his co-laborers, he had "laid himself out for work for Roanoke College," and faithfully did he fulfill his purpose to the end.

"For twenty-three years he served the college with an absorption and devotion to its interests that knew no limit. It was the child of his love and of his prayers, and over it those prayers will ever rest as a benison. Wherever the story of Roanoke will be told—its establishment, its early trials and success—the name of David F. Bittle will be reverently and lovingly mentioned."

From the outset, the college authorities gave no uncertain sound as to the importance of the study of Bible truths in a collegiate course. They emphasized the harmony of divine revelation with the sciences, and the truth that the study of both is essential to a complete education.

Dr. Bittle, in his inaugural address, used the follow-

ing language: "Those colleges and universities which not only send forth young men qualified to enter the learned professions, but many who are consistent members of the church, well grounded in the evidences of Christianity, the doctrinal and practical precepts of the Bible, and whose hearts are regenerated by the Holy Ghost, are the schools that alone have the approbation of God, and can look to heaven for ultimate and permanent prosperity."

The first session of the College opened September 1st, 1853.

The catalogue of this session is a modest one of fourteen pages. It lays out a course of study, singularly full for the number of professors, and is modestly self-assertive in its tone. It speaks of the library as containing valuable literary, religious and scientific works, its value having reference rather to quality than to quantity. It shows an enrollment of 38 students, a marked decrease as compared with the previous session, but the lost ground was more than gained the next session, (1854-5) the number running up to eighty.

There were two literary societies, Ciceronian and Demosthenean, which still exist in a prosperous condition, and are most valuable auxiliaries to the College.

These societies had been organized when the College was still an Institute and were the outgrowth of the Philomathean Society which had its origin when the Institute was located in Augusta county. The members of the parent society, seeing the importance and necessity of rivalry, resolved to form two societies. The enrollment of the students in the separate organizations was made by a very simple process. Two of the members, Henry Anderson and John J. Scherer was chosen to make the division, each one selecting alternately. Mr Ander-

son and his followers chose the name of "Ciceronian" for their society and the other section readily and oppositely adopted the name of "Demosthenean." Some of the most delightful recollections of the survivors of these earlier years of the College, are associated with the Annual Contest in Essay, Oratory and Debate held by these societies, on the 22nd of February. These contests fostered an intense spirit of partizanship which is, perhaps, foreign to the societies at the present day. The literary battles fought every year excited an interest, in town and community, which it is now difficult to realize. Each society had its friends and sympathizers, who were the self-constituted judges of the merits of the performances. Of course they always decided according to their predilections. These intellectual tournaments elicited scarcely less interest than the commencement exercises themselves. No knight of chivalry couching his lance in the lists felt prouder than the champions in these arenas. Each society had its distinctive badge of ribbon, fashioned by the fair hands of Salem's lovely daughters—the Demosthenean, its blue rosette; the Ciceronian, its bow-knot of red, white, and blue. Some of us remember the excitement of those halcyon days—the societies marching down College street, their ribbons fluttering in the breeze—the gathering crowds from far and near thronging the streets.

Some time after the war, on account of "strained relations," occasioned by a supposed breach of diplomatic etiquette, the literary contests between the Societies were abandoned, and thereafter each Society has held an annual celebration—the Ciceronian on the 22nd of February, the anniversary of the birthday of George Washington; and the Demosthenean, on the 19th of January, the anniversary of the birthday of Robert E. Lee.

At this time the grounds and buildings were worth about (\$10,000), with liabilities of about (\$8,000.00) resting upon them. Dr. Bittle entered at once upon vigorous efforts to raise funds to pay the debt and to secure additional facilities in buildings, books, apparatus and otherwise. As soon as the debt of (\$8,000.00) was paid, it was determined to add a wing to the east end of the main building. Accordingly, on the first of September, 1854, the corner stone of the wing was laid, with impressive ceremonies, an address of great eloquence and power being delivered by Dr. Joseph A. Seiss, of Philadelphia.

In the fall of 1854, Rev. Daniel H. Bittle, brother of President Bittle, was called to a nominal professorship in the College with the title of Professor of Belles Letters.

In November, 1854, Rev. Wm. B. Yonce, a graduate of Wittenberg College, Ohio, was elected tutor, and became Principal of the Preparatory Department, afterwards organized.

In March, 1855, Professor Von Hoxar resigned, and D. Sprecher, of Maryland, was appointed to the chair of Ancient Languages for the remainder of the session. At the annual meeting of the Board, July 1st, 1855, Don P. Halsey was elected Professor of Ancient Languages and Literature, and the Faculty, under discretionary power given them, appointed William Christian to give instruction in Modern Languages.

Lacking as the College was in facilities, it was fortunate in possessing, even at this early date, one of the most valuable cabinet of minerals in the State. It was composed of more than 4,000 rare specimens collected in all parts of the world. It comprises a great part of the present collection.

In the spring of 1855, the campus was still further beautified by the planting of native forest trees, which

with their beautiful foliage and dense shade, have become such a source of attraction and delight to students and visitors. These trees were brought by the students from the mountains and water courses, and planted by their own hands under the supervision of Dr. Bittle, thus investing them with a peculiar personal interest, "growing with their growth and strengthening with their strength." One day, which was called Campus Day, was set apart in the early spring of each year for this purpose.

An arrangement was made in 1855, between the President and his brother, whereby the former was to teach the latter's classes, and Professor D. H. Bittle, was to canvass for funds and students. He traveled over the Valley of Virginia, and secured funds to complete the the east wing which had been begun in the Spring of that year. While in the midst of his most energetic plans for the winter, after lecturing and preaching in various towns, and with engagements for months in advance, he was suddenly called to Salem. Some irreconcilable views as to discipline having arisen among the Professors, the result was a rebellion among the students. Great excitement prevailed. Professor Bittle returned in time to meet the Board of Trustees, and by his calm, dispassionate way of managing difficulties, succeeded in restoring order, and bringing about a satisfactory adjustment.

The Board requested Professor D. H. Bittle to relinquish his agency and accept the Chair of Ancient Languages, made vacant by the retiring of Professor Don P. Halsey from the Faculty. No other efficient agent could be obtained and his withdrawal from the financial work seriously impeded the carrying out of his proposed plans. However, the two brothers were always busy during vacation presenting the claims of the College.

In the year 1857 the "Miller Hall," consisting of a

basement and two stories, was erected on the west side of the main building. The two lower stories were used for recitation rooms, and the third was devoted to the use of the Ciceronian Society.

In 1858, Prof. D. H. Bittle was called to the Presidency of North Carolina College, and upon the advice of his brother, accepted the position. His interest in Roanoke College continued unabated until his death which occurred in 1875.

At the annual meeting of the Board of Trustees in June, 1856, the Department of Natural Science was established, and in March following Rev. H. S. Osborn was elected to fill it. From him a portion of the library and apparatus was purchased.

He was a man of varied learning but of eccentric tastes and habits. He had traveled extensively in Europe, and in the East, and he afterwards published the result of his researches in Palestine, in an illustrated work entitled "Palestine, Past and Present."

Arthur Grabowski, a native of Poland, was appointed during the same year to give instruction in Modern Languages. He also rendered much service in the College in general work. Having received a military training in his native country, he organized and commanded a military company among the students, called the "Roanoke College Musketeer Guard." Like the war-horse in Job, he must have scented the battle from afar, for in a few years this company commanded by Prof. George W. Holland, was repeatedly called out to repel the invader, although it never actually met him face to face.

In 1859, after the resignation of Dr. D. H. Bittle, Professor Yonce was elected to succeed him, and Rev. John G. Frey was made Principal of the Preparatory Department. During the same year Rev. D. P. Cammann, a native of Germany, and a most accomplished scholar,



LUTHER A. FOX, A. M., D. D.

PROFESSOR OF MORAL AND INTELLECTUAL PHILOSOPHY AND HISTORY, 1882 —



F. V. N. PAINTER, A. M., D. D.
PROFESSOR OF MODERN LANGUAGES, 1878 —

was appointed Professor of Modern Languages and Hebrew. He was connected with the College until 1866.

The number of students steadily increased, and the territory from which they were drawn continued to embrace a more extended range, until the memorable year of 1861, when the catalogue showed an attendance of 118.

Towards the close of the session, the tocsin of war was sounding its shrill notes through the land and the gathering of armies was seen on every hand. The students of military age caught the contagion, and laying down their text books, entered their names on the matriculation rolls of a sterner school. The majority connected themselves with the volunteer companies then being organized in Salem. A few of these returned in after years, covered with honorable scars, to resume their studies, others, alas! are sleeping "the sleep that knows not breaking," in honored soldiers' graves.

On June the 4th, 1861, the Colleges halls were deserted, but in September, those members of the Faculty, who had not entered the army, determined to throw open the doors of the College to young men not old enough for service, who might desire to avail themselves of its benefits. The College therefore entered upon a unique career, continuing its sessions throughout the war.

From her solitary tower, the only one in the State, her light, dimmed indeed, but like the Vestal fire, ever burning, attracted many youths from all sections of the State. The course of study was necessarily of a preparatory character, there being no regular curriculum, and consequently no awarding of degrees.

The presence of a number of bronzed, bearded and maimed heroes returned from the war lent a melancholy feature to the material of the student body.

The Instructors during the war period were Dr. Bittle,

Prof. Cammann, and Prof. George W. Holland. In addition to these, Wm. McCauley and Robert C. Holland, being temporarily retired from the army, by reason of wounds received in the service, were engaged as teachers, the former during the session of 1863-4, and the latter, for a part of the session of 1864-5. None of the instructors had regular departments assigned to them, but each taught classes ranging through all the grades of study.

To enlarge the College's sphere of usefulness, the Faculty admitted, during the session of 1861-62, a number of young ladies of the town into the Institution, however, in classes separate from those of the young men. This arrangement continued for two sessions. The precedent thus set has of later years been followed on a larger scale in a modified, though not strictly co-educational, form.

Early in the war Dr. Bittle went to Richmond, and obtained permission from the Secretary of War of the Confederate States to have young men who, during the session, reached the age of 18 years, which was the age required for military service, to remain at College until the close of the session. The Secretary of War granted this favor but upon condition that all students of sixteen years and upwards, should have guns, furnished by the government, and pass through a regular military drill once a week: and that whenever Roanoke county, or adjacent sections were threatened with raids, this company of Roanoke College boys was to leave the Institution and assist in repelling the enemy.

A company was accordingly formed and placed under the command of Professor George W. Holland, as its captain, who had lost an arm while in the service. This company was several times called out, but was never in an engagement.

During the greater part of this trying period Dr. Bittle acted in the three-fold capacity of College President, steward of the boarding house, and pastor of College Church and several congregations in the country.

Dr. Yonce was the Treasurer of the Faculty, and he had his peculiar difficulties in the management of the College finances. The perplexities that he had to encounter are hard to conceive in these days of specialties and division of labor. But so devoted were the students, that they were ready in any emergency to lend a helping hand, no matter what might be the character of the service required. On one occasion a heavy gale of wind carried off a portion of the roof of one of the halls, and with it the tops of several chimneys. No mechanics were at home to repair the damage, and material was hard to procure. Dr. Yonce heard of some plank in the country, which he secured, and with the aid of the students succeeded in saving the building from further damage from the rains that followed.

About the beginning of April, 1865, the county was about exhausted of provisions, and the last flour and meal in the College steward's larder had been consumed. Professor Yonce proposed to furnish the funds if Dr. Bittle would allow his team to go to Franklin for supplies. The road to be travelled was infested by deserters and outlaws. Dr. Bittle himself went with the team, and returned safe with supplies enough to meet the present emergency.

It was said in those times that the badge of Dr. Bittle was a basket, whilst that of Dr. Yonce, the Treasurer of the Faculty, was a roll of Confederate notes.

After the surrender of the army, there was a most confused and perplexing state of affairs; Confederate money was useless; the students had no means of paying

their board, and it was necessary, under the circumstances, to suspend the College exercises. Permission was given all students who could get home, to leave College. Dr. Bittle had rented some land and prepared it for planting a crop of corn; some colored men had been engaged to do the work, but being free, had "laid down the shovel and the hoe" before the corn was planted. As many of the College boys could not get home, they proposed to plant the Doctor's corn for him, and Dr. Yonce, to run the furrows, for he said "he had laid off corn land before." The day was appointed. Dr. Bittle and students, with basket and hoe, and Dr. Yonce with a plow, went to work, and by sun-down the corn was in the ground.

We have dwelt with some minuteness on the privations endured and shifts resorted to, during these years, in evidence of the energy, determination and sacrifices required to carry the College through this trying period. They reveal noble traits of character and devotion to the College brought out in bold relief by the surrounding shadows.

These pictures of heroic struggle against difficulty, during the war, are not without their serio-comic incidents.

There were several forays of the enemy into this valley. Added to the extraordinary difficulties incident to conducting the College through the war period, there were the ever-present anxiety and dread concerning the safety of the College buildings. We can imagine the burden, caused thereby, resting on the minds and hearts of Dr. Bittle and his associates. The alarming cry of—"The Yankees are coming"—had a terror-inspiring significance to them, doubly so, on account of the jeopardy of their homes and the College buildings.

On one of these occasions the humorous side of Dr. Bittle's character appeared. He was appointed one of a Committee of citizens to surrender the town. The officer in command assured them of the safety of the town and college, and called a soldier from the ranks (who, it seems, had been a student of Jefferson College, Penna.,) to go with the Doctor and guard the college. As they passed along the street, the soldier on his horse and the Doctor on foot, they passed some ladies on a porch—the men had all disappeared like the “baseless fabric of a dream.” The Doctor remarked to the ladies, “See, ladies, I have taken *one* prisoner.” The ladies did not laugh; they did not wish to doubt the Doctor's word, but from appearances the reverse of his remark seemed to be the truth.

General Averill made his noted raid on the town of Salem on the 16th day of December, 1863, arriving about 11 o'clock in the day. His command, after burning the buildings containing the army stores, but not molesting any others, retired in the evening, with a number of prisoners, comprising citizens and students, and encamped in Mason's Cove.

On the next morning he released all not connected with the Confederate service. He paid his respects thus to the students: Calling them before him, he asked each one where he was from. All answered with some trepidation. “Now,” said he, “boys, tell me candidly, what do you think of the Confederacy?” The boys by this time, recovering from their fear, and reassured by the pleasant mood of the General, answered promptly, “We think it is doing very well.” “Oh, now, boys, you know it is about played out!” He continued: “You all go back to your books, and study your best.” And then he gave the command to release them. He was

doubtless glad to be freed from the "impedimenta" of student prisoners, for his bold venture was attended with great difficulties from beginning to end. He is said to have thus concisely reported his travels: "My command has marched, climbed, slid, and swam 350 miles since the 8th inst."

The college authorities had to face other troubles than those which came from hostile raids and depleted resources.

In the spring of 1863 two Confederate army officers called on Dr. Bittle and asked him to show them the rooms of the college. The inspection having been made, he was informed that they were looking for a place to establish a hospital. Here was a difficulty to be met; a hundred boys, faculty and all, to be turned out by military authority. Dr. Bittle went at once to Richmond to see the authorities, and have it prevented. Through the Hon. Waller R. Staples, the Congressman from this district, who introduced him to the Surgeon General, he soon had the measure revoked. The Surgeon General said: "By no means would I permit a college to be broken up for such a purpose. If we succeed in establishing the Confederacy we want intelligent men to control it, and if there is any locality in which a college can exist in these times, it must be protected."

There is a quaint pathos in the following extract from Dr. Bittle's report to the first meeting of the Board of Trustees after the close of the war: "I had \$1,000 Confederate money on hand, which the creditors of the institution refused to take when the Confederacy terminated. I came to the depot, satchel in hand, on my way to Richmond to buy books for the college library, and when there heard of the fall of Richmond. This money perished on my hands."



WILLIAM A. SMITH, A. M.
PROFESSOR OF CHEMISTRY AND PHYSICS, 1890 ———



WYTHE F. MOREHEAD, A. M.
PROFESSOR OF ENGLISH, 1891 —

A friend who knew the Doctor's mania for purchasing books for the college, remarked that he did not know which troubled him more, the loss of the Confederacy or the loss of the books.

After the distracting and unsettled condition of the war, the college entered upon the session of 1865-66 with most encouraging prospects. The motto heading the programme of the annual contest for this year well expresses the hopeful spirit and aims of the institution—*"Paulatim ex ruinis belli resurgam."*

The catalogue of this session shows a total enrollment of 145 students—a large increase over the attendance during the years before the war. It indicates the wise purpose of our people to educate the young men for the useful arts of peace as one of the best remedial agents for repairing the desolations wrought by the war. Of this large number comparatively few were in the higher classes; there was only one graduate, S. A. Repass, who, at the beginning of this session, had taken up the thread of his studies, so rudely severed when he left the college in 1861 for the army.

This catalogue appeals to the patrons and friends of the college to make it the object of their beneficence, and as an incentive gives a list of donations at sundry times by citizens of Roanoke county, as follows :

Michael Miller, \$1,000.

John Trout, \$1,000.

A. E. Huff, \$1,000.

Jacob C. Miller, \$1,000.

George H. Miller, \$1,000.

Jacob Persinger, \$1,000.

Samuel Hubbard, \$1,000.

Miss Sarah A. Miller, \$1,000.

Lutheran Congregation at Madison Court House,
Va., \$1,000.

The two Society Halls bear the names of the first two above mentioned contributors. Finely executed oil portraits of these early friends and patrons of the college hang upon the walls of the Society rooms.

The faculty at this time consisted, in addition to Dr. Bittle and Profs. Wells and Yonce, of Rev. George W. Holland, Assistant Professor of Languages and Principal of the Preparatory Department, and Rev. D. P. Cammann, Professor of Modern Languages and Hebrew. The Chair of Agriculture and Mining was established this year and the Rev. John B. Davis was appointed as its Professor. In 1872 his Chair was changed to that of Natural Science, and this position he held until 1876, when he was called to the Presidency of North Carolina College.

Dr. Davis was a devoted student of Nature, and an enthusiastic scientist. He delivered a number of scientific addresses, one of which on the "Crystal Kingdom," was pronounced by competent judges to have been "in all respects, in treatment, in illustration, and in clearness and beauty of style a masterpiece of scientific discussion." He had prepared for publication a number of remarkably able papers on scientific subjects, through all of which ran the dominating thought of the harmony of Nature and Revelation.

In 1867 the building accommodations were still further enlarged by the erection of "Trout Hall" on the east side of the main building. The lower story forms the Chapel, the second is devoted mainly to the "Business Department," and the third story constitutes the Hall of the Demosthenean Society.

In 1867-8 a department called the "Boys' School" was established. It was intended to supply a need occasioned by the irregularity and imperfection of primary

education in the schools. Luther R. Holland, a graduate of the class of 1859, was called to the head of this department. He had for a number of years held the position of Secretary to the Superintendent of Public Instruction in this State.

At this session Rev. John G. Frey, a graduate of the class of 1856, entered upon the professorship of Modern Languages, and continued actively engaged in the duties of the same up to the day of his death, December 4, 1872.

In 1871-2 Julius D. Dreher, a graduate of the class of 1871, became connected with the faculty, as Adjunct-Professor of Greek, and for several subsequent years as Professor of English Literature. He also held the position of Financial Secretary, to the duties of which he brought the characteristic zeal and executive ability which has distinguished his subsequent career, and by which he placed the college on a firm financial basis.

In 1873 Thomas C. Bittle, a son of President Bittle, and a graduate of the class of 1858, became Professor of Modern and Oriental Languages. His term of service ended with the close of the session 1887-8, by his resignation and removal to Texas to resume educational work in which he had been engaged prior to his call to Roanoke.

At this session John T. Crabtree, a graduate of 1872, became instructor in Ancient Languages, and was afterwards Assistant Professor in Ancient Languages until his resignation in 1890.

On the 25th day of September, 1876, a great sorrow fell upon the institution. About 10 o'clock in the evening of that day, Dr. Bittle was suddenly called away from his earthly labors. The summons came to him as he sat in the meeting of a committee held in the faculty room of the College, in the interests of the educational work of the Church Synod to which he belonged. But a brief half

hour before, he had opened the meeting with a prayer marked by his usual fervency, in which he gave expression to the need that ever lay nearest his heart. It was the plea that the Lord of the harvest would send more laborers into His field.

"We need not dwell on the scenes that followed; sad and fresh thro' the changeful years that have since winged their way. We need not speak of the shock felt by the college community in its every fibre; of footsteps hurrying to the place from the homes of Salem; of the crowds from town and country that called to look upon his remains as they lay in the College Chapel awaiting burial, of the recognition in every other form of the one great startling fact, felt in the consciousness of all, that one largely concerned in the common-weal, as to its material, its intellectual and moral interests, had passed away."

The loss to the College seemed irreparable, but there was solace in the thought: "The workman dies but the work goes on."

Dr. Bittle, in a letter written to Dr. J. D. Dreher, the financial Secretary, just before his death, and perhaps the last words he wrote, uses the following language: "God bless you in your undertaking; begin with faith in the Lord, and if things do not go right, let not your faith falter." These dying words, as it were, of this man of faith, struck the key-note of his whole life. The founder of the College had laid a secure and enduring foundation, cemented by his prayers and work.

In the providence of God, he was not permitted to see the full realization of his fondest hopes. He entered, as it were, but the threshold of the land of promise, and from his Pisgah heights he could only see in dim perspective the future of his beloved institution. Thenceforth the duty was laid on his co-laborers and successors

to "go in and possess the land," never forgetting his prayers of faith, his example of patient toil, heroic self-sacrifice, and consecrated zeal for his Lord and Master.

Rev. T. W. Dosh, D. D., was elected to the Presidency of the College in 1877, and was formally inducted into office on the Commencement occasion in that year. He resigned the next year to accept a professorship in the Lutheran Theological Seminary, then located at Salem.

The Board of Trustees, in casting around for their next President, fixed their choice on Prof. Julius D. Dreher, of the Faculty, who had already, by his energetic and well-directed efforts, as Financial Secretary, secured many friends and generous benefactions for the College. Its subsequent history has justified the wisdom of their selection.

Dr. Krauth, in his congratulatory address on Prof. Dreher's inauguration, voiced the general sentiment as to this action of the Board, when he said they had "chosen one worthy of the line of precedents—a man who breathes the same spirit, who is strong in the same principles, full of enlightened earnestness for the same great work."

At the beginning of the session 1878-9, President Dreher entered upon his duties, and by his wise administration of his office, supported by a faculty of more than usual ability, he has raised the standard of scholarship, brought to its financial support a large number of liberal-minded and generous-handed friends of education, and greatly enlarged the influence of the College. Having caught the emblems of authority so soon after they fell from the dying hand of the Founder of the College, and having steadily, for a quarter of a century, carried forward his aims and plans, the successes and triumphs of the living have been of themselves constant tributes to the memory of the dead.

Among the abiding memorials of Dr. Dreher's untiring energy and devotion to the College, are the erection of the "Bittle Memorial Hall," the accumulation of a considerable endowment fund, the freedom of the College from a large indebtedness, a notable improvement of the teaching equipments, and the remodeling of the buildings.

As more than three-fifths of the graduates have received their diplomas from his hands, he sustains a peculiar relation to a large body of the representatives of the College, who have gone out to all parts of the world.

At the session of 1878-9, Rev. Robert C. Holland, a graduate of the class of 1860, became Professor of Moral and Intellectual Philosophy, and Rev. F. V. N. Painter, who graduated in 1874, instructor in French. Professor Painter was called to the Chair of Modern Languages in 1880, which he has filled to the present time.

The Board of Trustees, realizing the necessity of securing the valuable library against loss by fire, determined to erect a brick building for its safety, and make it a memorial of President Bittle. On the 13th of June, 1878, Commencement Day, the corner-stone of "Bittle Memorial Hall" was laid with appropriate ceremonies. Addresses were made by Lieutenant Governor James A. Walker and Samuel Griffin, Esq., of Virginia. The quarto-centennial anniversary of the college was appropriately celebrated during this commencement season.

On the 17th of October, 1879, Bittle Memorial Hall was formally opened. On this occasion an address on the life-work of Dr. Bittle was delivered by Dr. Wells, and an address on the "Library" by Charles P. Krauth, D. D., L. L. D., Vice-Provost of the University of Pennsylvania. This hall was built by voluntary contributions, secured from friends at home and abroad, through the



HENRY T. HILDRETH, PH. D.
PROFESSOR OF ANCIENT LANGUAGES, 1895 —



CHARLES B. CANNADAY, A. M.
ASSISTANT PROFESSOR OF LATIN, 1900 —

solicitations of Professor J. D. Dreher, acting in behalf of the college.

In connection with the opening exercises, was the inauguration of President Dreher. A congratulatory address was made by Dr. Krauth, and the address of induction by John J. Moorman, M. D., of the Board of Trustees, followed by the inaugural address of the President.

In the year 1881 Rev. Robert C. Holland, having resigned the Professorship of Moral and Intellectual Philosophy to re-enter upon the active duties of the gospel ministry, Rev. Luther A. Fox, D. D., a graduate of the class of 1868, was elected to the chair, which he has filled ever since, with exceptional efficiency.

In 1890-1 William A. Smith, who graduated in the class of 1885, became Professor of Chemistry and Physics, he having taught these and collateral branches since 1885.

In 1891-2 Wythe F. Morehead, a graduate of the class of 1884, became Professor of English Language and Literature, he having served as Assistant Professor in this department since 1888, and Instructor in Languages from 1885 to 1888.

In 1890-01 Leonidas McReynolds was elected instructor in the Commercial Department, which had been created to meet the wants of young men who wished to prepare themselves for business pursuits, in connection with the prosecution of their literary studies.

On March 22, 1895, the college sustained another great loss in the death of Dr. William B. Yonce, so long the Professor of Ancient Languages and Literature. The messenger of death, as in the case of Dr. Bittle, came to him suddenly, shortly after he had taken his seat at an evening service of his church, at which he was a regular and devout worshipper.

It is a noteworthy fact in the history of Roanoke College, that three members of the faculty, after working all day, passed away at night. Professor Frey taught a class at home during the last recitation hour of the day, and at night his spirit took its flight from its frail earthly tenement. Dr. Bittle, after a day of active service, suddenly went up higher, in the night season. And so Dr. Yonce, in like manner, passed away—all "faithful unto death."

In 1895-6 Henry T. Hildreth, a graduate of Harvard University, with the degrees of A. B. and Ph. D., was called to the Chair of Ancient Languages and Literature.

In the same year Charles B. Cannaday, a graduate of the class of 1892, became Assistant Professor of Latin, which position he occupies at this time.

In 1897-8 John N. Ambler, a graduate of Hampden-Sidney College, became instructor in Mathematics and Ancient Languages, afterwards Assistant Professor of Mathematics, and upon the death of Dr. Wells, in 1900, acting Professor of Mathematics and Astronomy.

Again, the college was called upon to mourn the death of another member of the faculty—Dr. Wells, who died Dec. 7, 1900. He was the last survivor of the three who started the college on its career, and had stood by it through all its vicissitudes. They were men of marked personalities. Their unselfish devotion to the college in its darkest hours was heroic—almost sublime. Their commanding abilities merited a larger sphere of labor and influence. Their highest reward was the consciousness of duty well done, and the impress of their faithful teaching and example on the hundreds of young men that went out from the institution.

The college has a library of 22,000 volumes, which is one of the best in the South. It contains many rare

works, some of them being from 100 to 200 years old, the oldest, a Latin Bible, printed on vellum, in 1470. This library is contained in Bittle Memorial Hall. The annex, built to this hall in 1894, furnishes a commodious and attractive reading room, which is much used by the students. The mineralogical and geological collections, contain more than 12,000 specimens, many of which are rare and valuable.

Roanoke has a moderate endowment fund, but not sufficient without the aid of annual contributions to support the faculty. Fifteen bequests have been left to the college, eight in Virginia, six in New England, and one in Philadelphia. The largest bequest for endowment was that of Henry J. Steere, of Providence, R. I.,—\$25,000, and the next in amount, that of Col. Green B. Board, of Salem, President of the Board of Trustees—\$10,000.

In November, 1898, Edwin Austin, of Boston, left the college, by his will, \$30,000, the income to be used to aid needy and meritorious students and teachers in pursuing their studies. With the income on the \$26,000, realized in this bequest, after paying inheritance taxes, the trustees have established twenty-two free scholarships. Other generous gifts and bequests, besides those mentioned, have been made for the general support of the college, and a large number of friends interested in its welfare have for many years made annual contributions.

Roanoke not only requires a high standard for graduation, but also for the qualifications of the professors. Six of the younger professors have taken post-graduate studies in the best American and European Universities; all are men of fine scholarly attainments and will rank favorably with the best teachers in the foremost colleges in this country. Some of the older members of the Fac-

ulty have prepared valuable text books which have been adopted by many high schools, colleges and universities.

In the past ten years, young men have been enrolled from twenty-five states and territories, and from Mexico, Nova Scotia, Cuba, Porto Rico, Jamaica, England, Japan, and Korea.

In June 1898, the first Korean to take the degree of Bachelor of Arts, in the world, was graduated from Roanoke, Kiu Beung Surh, of Seoul, Korea, who took the degree of A. M., at Princeton University in 1899. For twenty-five years the Choctaw Indians sent students to Roanoke, several of whom graduated. Indians of other tribes have also been enrolled. The College has attracted a number of distinguished foreign visitors, Japanese, Chinese and Korean officials having attended on commencement occasions.

The total number of graduates up to this date is 520, of which 458 are living. The high standing and success of its graduates in universities and professional schools attest the excellent training given by the college. Many have attained to honorable distinction in the learned professions, and in the various walks of civil life. To quote from a historical address delivered by Dr. Wells on a former anniversary occasion : "A large number of these are college presidents, and professors in colleges, in seminaries for young women, in academies and high schools and schools of other grades. Many have entered the Christian ministry, and are honored workers in the different churches. Many have entered the professions of law, medicine and journalism. Others are bankers, civil engineers, men of affairs, and successful farmers. The College through others has had representatives on the benches of the county, state, and Federal judiciaries—in the state and national legislative bodies, in the state

and Federal departments, in the army and navy. In a word, in every arena where strong men, where trained men are contending, the sons of Roanoke may be found. These representatives have gone forth from its lecture rooms to their fields of chosen work into nearly all the states of the Union, to Mexico, to Brazil, to the Burmese empire, to far off India, and to the gateway of the sun in Japan."

The members of the Board of Trustees from the earliest history of the College selected from various learned professions and business callings, have been men of liberal views, business sagacity, prudent fore-sight and devotion to the best interests of the College. They have harmoniously co-operated with the Faculty in managing its affairs, and in devising and executing plans to bring it to its present high plane of usefulness.

For years, one of the pressing needs of the College was a building for the scientific department. One year ago, a movement was set on foot by the Alumni Association of the College, with the approval of the Board of Trustees to supply the need. It has culminated in the plan to remodel and enlarge the present buildings. Efforts were made at once to secure contributions for this purpose. The appeal sent out to the Alumni and former students, has met with such a prompt and generous response as to ensure the successful accomplishment of the work.

The old building has already been dismantled. Soon we trust it will arise like another Phoenix in new beauty, a type of the progress of our College and a substantial, enduring memorial of this happy jubilee.

As the half-centuries wing their flight into the past, may an ever-increasing number of alumni and students make their pilgrimage hither to sing their paeans of

praise, and to cast at the feet of our beloved Alma Mater their tributes of gratitude and love!

And now let me lay the touch of silence on the lips of my Historic Muse.

“For he who sings
Even of noble conflicts over much,
Loses the inward sense of better things;
And he who makes a boast
Of knowledge, misses that which counts the most—
The insight of a wise humility,
That reverently adores what none can see.
The glory of our life below
Comes not from what we do, or what we know,
But dwells forevermore in what we are.
There is an architecture grander far
Than all the fortresses of war,
More inextinguishably bright
Than learning’s lonely towers of light.
Framing its walls of faith, and hope, and love
In deathless souls of men, it lifts above
The frailty of our earthly home,
An everlasting dome;
The Sanctuary of the human host,
The living temple of the Holy Ghost.”

The following lists of members of the Board of Trustees and Faculty of the College from its establishment to the present time furnish desirable information which could not conveniently be included in the foregoing address.

List of the officers of the Board of Trustees of the Institute and of the College from its organization, with their periods of service.

PRESIDENTS.

John M. Griffin, M. D., 1849-53.

Nathaniel Burwell, Esq., 1853-66.



JOHN N. AMBLER, A. M.

PROFESSOR OF MATHEMATICS AND ASTRONOMY, 1900—



LEONIDAS McREYNOLDS.

INSTRUCTOR IN COMMERCIAL STUDIES, 1891 —

John Trout, Esq., 1867-83.
 John J. Moorman, M. D., 1883-85.
 Col. Green B. Board, 1885-87.
 Capt. Sparrell F. Simmons, 1887-95.
 Hon. Henry E. Blair, 1895 —

SECRETARIES.

Rev. Gideon Scherer, 1849-50.
 Rev. Christopher C. Baughman, 1851-53.
 Prof. S. Carson Wells, 1853-1900.
 Robert W. Kime, 1901 —

TREASURERS.

John P. Kizer, Esq., 1849-57.
 Jacob Keiser, Esq., 1857-59.
 Capt. Robert H. Holland, 1859-72.
 Demetrius B. Strouse, Esq., 1872-83.
 James Chalmers, Esq., 1883-99.
 Mr. William H. Ruthrauff, 1899 —

Members of the Board of Trustees of Roanoke College with their periods of service and places of residence.

Nathaniel Burwell, Esq. 1853-66, Salem, Virginia.

Prof. S. Carson Wells, 1853-1900, * (December 7, 1900)
 Salem, Va.

John P. Kizer, Esq. 1853-61, Salem, Va.

Rev. David F. Bittle, 1853-76, * (Sept. 25, 1876) Salem,
 Va.

Rev. C. C. Baughman, 1853-57, Hagerstown, Md.

Rev. John B. Davis, 1853-55, Staunton, Va.

Rev. James A. Brown, 1853-67, Wytheville, Va.

Rev. A. R. Rude, 1853-60, Mt. Jackson, Va.

Rev. Elijah Hawkins, 1853-67, Pleasant Hill, Va.

Rev. A. P. Ludden, 1853-57, Madison C. H., Va.

George Shuey, 1853-67, Staunton, Va.

* Date of death.

- Benj. F. Hailman, 1853-67, Middlebrook, Va.
Jacob Baylor, Esq., 1853-55, Staunton, Va.
Michael Miller, Esq., 1853-62, * (March, 1862) Salem, Va.
George W. Rader, 1853-72, Fincastle, Va.
Col. Abraham Hupp, 1853-62, * (Sept. 2, 1862) Salem, Va.
John B. I. Logan, Esq. 1853-77, * (December 1877) Salem, Virginia.
George P. Tayloe, Esq., 1853-55, and 1888-91, Roanoke, Va.
Maj. Charles L. Snyder, 1854-61, Salem, Va.
Hon. Henry A. Edmundson, 1855-70, Salem, Va.
Rev. X. J. Richardson, 1855-66, Middlebrook, Va.
Peter Shaeffer, 1855-67, Fincastle, Va.
George W. Shanks, Esq. 1855-59, Salem, Va.
Jacob Keiser, Esq. 1857-66, Salem, Va.
Hon. John McCauley, 1857-64, * (Sept. 3, 1864) Salem, Va.
Capt. Robert H. Holland, 1859-87, * (March 8, 1887) Salem, Va.
Rev. Prof. Wm. D. Roedel, 1860-65, * (Dec. 12, 1865) Wytheville, Va.
Capt. Jacob C. Miller, 1865-80, * (Sept. 9, 1880) Salem, Va.
Hon. John Trout, 1865-82, * (April 17, 1882) Roanoke, Va.
A. J. Lucas, Esq. 1865-70, Christiansburg, Va.
Adolphus E. Huff, 1865-76, Salem, Va.
Peter Shirey, 1865-1900, * (Nov. 18, 1900) Salem, Va.
Hon. Absalom Koiner, 1865-91, Fisherville, Va.
Col. J. A. Piper, 1866-70, Strasburg, Va.
Hon. Waller R. Staples, 1866-76, Christiansburg, Va.
Col. William Watts, 1867-77, Big Lick, Va.
William McCauley, 1867 — Salem, Va.
Dr. James W. Shuey, 1867-73, Amsterdam, Va.
Rev. Alexander Phillippi, 1867 — Wytheville, Va.

- Joshua R. C. Brown, 1867-1900, * (January 23, 1900)
Salem, Va.
- Rev. Stephen A. Repass, 1870-87, Salem, Va.
- D. B. Strouse, Esq. 1870 — Salem, Va.
- Rev. Prof. Abel J. Brown, 1871-87, Blountsville, Tenn.
- Jacob Cronise, Esq. 1871-76, Fincastle, Va.
- Albert Gibboney, 1874-87, Wytheville, Va.
- Jacob Bonsack, 1876-80, Bonsack, Va.
- Col. Green B. Board, 1876-87, * (September 15, 1887)
Salem, Va.
- Rev. Lewis G. M. Miller, 1876-77, and 1890 — Roa-
noke, Va.
- Rev. Thomas W. Dosh, 1877-89, Salem, Va.
- James Chalmers, Esq. 1877-99, * (January 24, 1899) Sa-
lem, Va.
- Dr. John J. Moorman, 1877-85, * (January 22, 1885)
Salem, Va.
- Prof. Julius D. Dreher, 1879-1903 Salem, Va.
- Charles W. Button, Esq. 1881-94, * (December 29, 1894)
Lynchburg, Va.
- Peyton L. Terry, 1881-89, Roanoke, Va.
- Hon. Henry S. Trout, 1882 — Roanoke, Va.
- Capt. Sparrel F. Simmons, 1885-95, * (July 11, 1895)
Salem, Va.
- Hon. Henry E. Blair, 1887 — Salem, Va.
- T. J. Shickel, 1887 — Salem, Va.
- Prof. Luther R. Holland, 1887-92, * (November 3, 1892)
Salem, Va.
- Hon. A. M. Bowman, 1887 — Salem, Va.
- Dr. Arthur Z. Koiner, 1889-93, * (March 22, 1893) Roa-
noke, Va.
- Hon. George W. Koiner, 1894 — Richmond, Va.
- Wm. H. Ruthrauff, 1894 — Salem, Va.
- George P. Craighill, 1894 — Lynchburg, Va.

Rev. Luther L. Smith, 1896 — Strasburg, Va.
 John W. Carter, Esq. 1896-01, Martinsville, Va.
 Rev. Carl E. Grammer, 1897, — Norfolk, Va.
 Ambrose L. Henkel, 1897 — New Market, Va.
 Joseph D. Logan, Esq. 1897 — Union, W. Va.
 Robert W. Kime, Esq. 1900 — Salem, Va.
 Frank H. Chalmers, 1900 — Salem, Va.
 J. Edward Cooper, 1902 — Winchester, Va.
 Judge W. W. Moffett, 1902 — Salem, Va.
 Edgar L. Greever, 1902 — Tazewell, Va.

PRESENT BOARD OF TRUSTEES.

Hon. Henry E. Blair, President, Salem, Va.
 Robert W. Kime, A. M., Secretary, Salem, Va.
 William H. Ruthrauff, Treasurer, Salem, Va.
 President John A. Morehead, A. M., D. D., *ex-officio*,
 Salem, Va. (President-elect).
 D. B. Strouse, Salem, Va.
 William McCauley, A. M., Salem, Va.
 Rev. Alexander Phillippi, D. D., Wytheville, Va.
 Henry S. Trout, Roanoke, Va.
 Theophilus J. Shickel, Salem, Va.
 Col. A. M. Bowman, Salem, Va.
 Rev. L. G. M. Miller, D. D., Roanoke, Va.
 Hon. George W. Koiner, A. M., Richmond, Va.
 George P. Craighill, Lynchburg, Va.
 Rev. Luther L. Smith, A. M., D. D., Strasburg, Va.
 Rev. Carl E. Grammar, S. T. D., Norfolk, Va.
 Ambrose L. Henkel, New Market, Va.
 Joseph D. Logan, Union, W. Va.
 Frank H. Chalmers, A. M., Salem, Va.
 J. E. Cooper, A. M., Winchester, Va.
 Judge W. W. Moffett, Salem, Va.
 Edgar L. Greever, A. M., Tazewell, Va.

LIST OF PROFESSORS AND INSTRUCTORS IN ROANOKE COLLEGE.

REV. DAVID F. BITTLE, A. M. (D. D.)

(1853-4) Professor of Moral and Intellectual Science.

(1854-60) Professor of Moral and Intellectual Philosophy and Hebrew.

(1860-76) Professor of Moral and Intellectual Philosophy.

(Died September 25, 1876.)

S. CARSON WELLS, A. M. (Ph. D., LL. D.)

(1853-4) Professor of Mathematics and Natural Philosophy.

(1854-56) Professor of Mathematics and Natural Science.

(1856-59) Professor of Mathematics.

(1859-75) Professor of Mathematics and Natural Philosophy.

(1875-1890) Professor of Mathematics and Natural Sciences.

(1890-93) Professor of Mathematics and Astronomy.

(1893-1900) Steere Professor of Mathematics and Astronomy.

(Died December 7, 1900.)

HENRI G. VON HOXAR.

(1853-4) Professor of Ancient and Modern Languages.

(REV.) VALENTINE F. BOLTON (A. M.)

(1853-4) Tutor.

REV. DANIEL H. BITTLE, A. M. (D. D.)

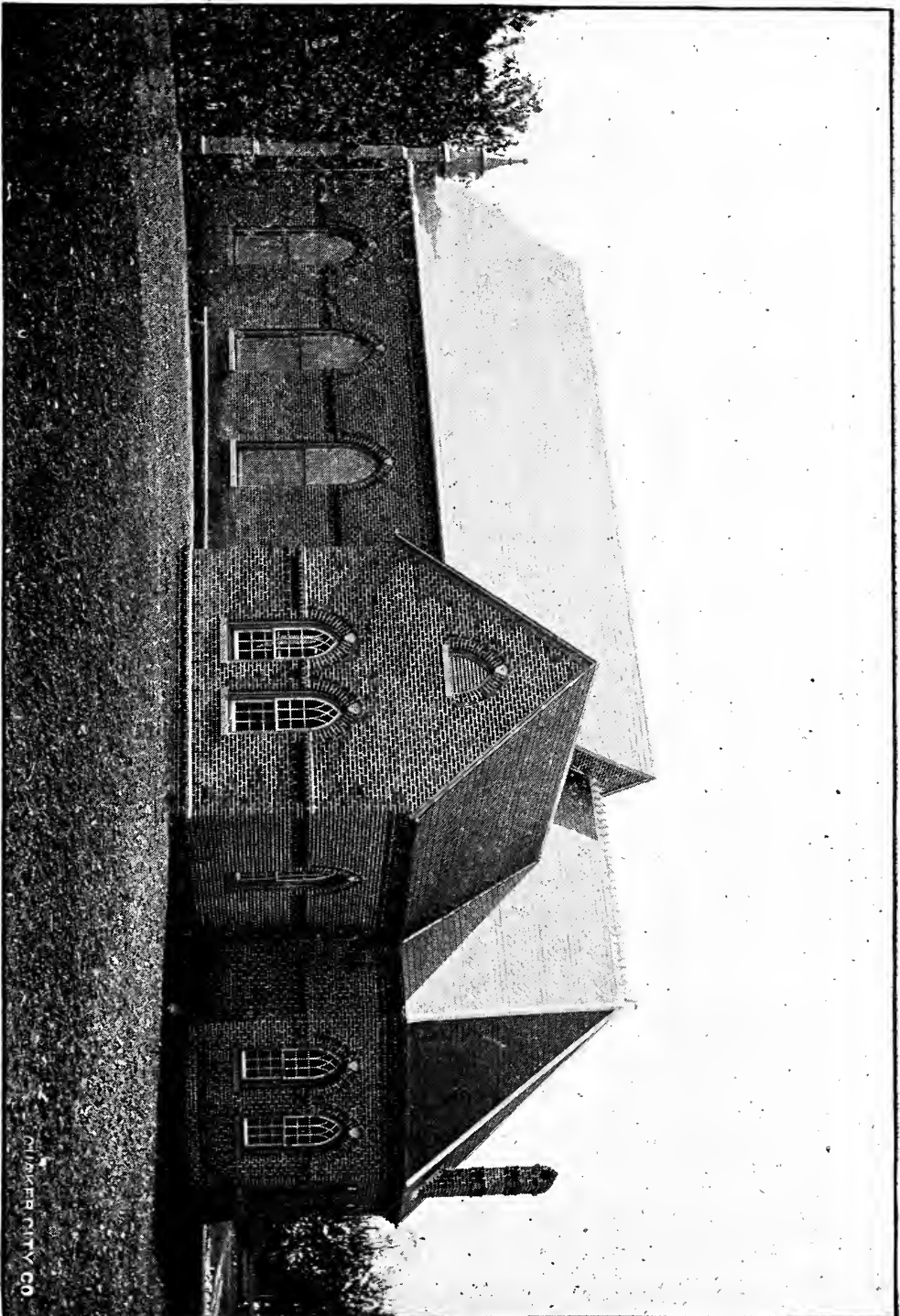
(1854-5) Professor of Belles Lettres.

(1855-58) Professor of Ancient and Modern Languages.

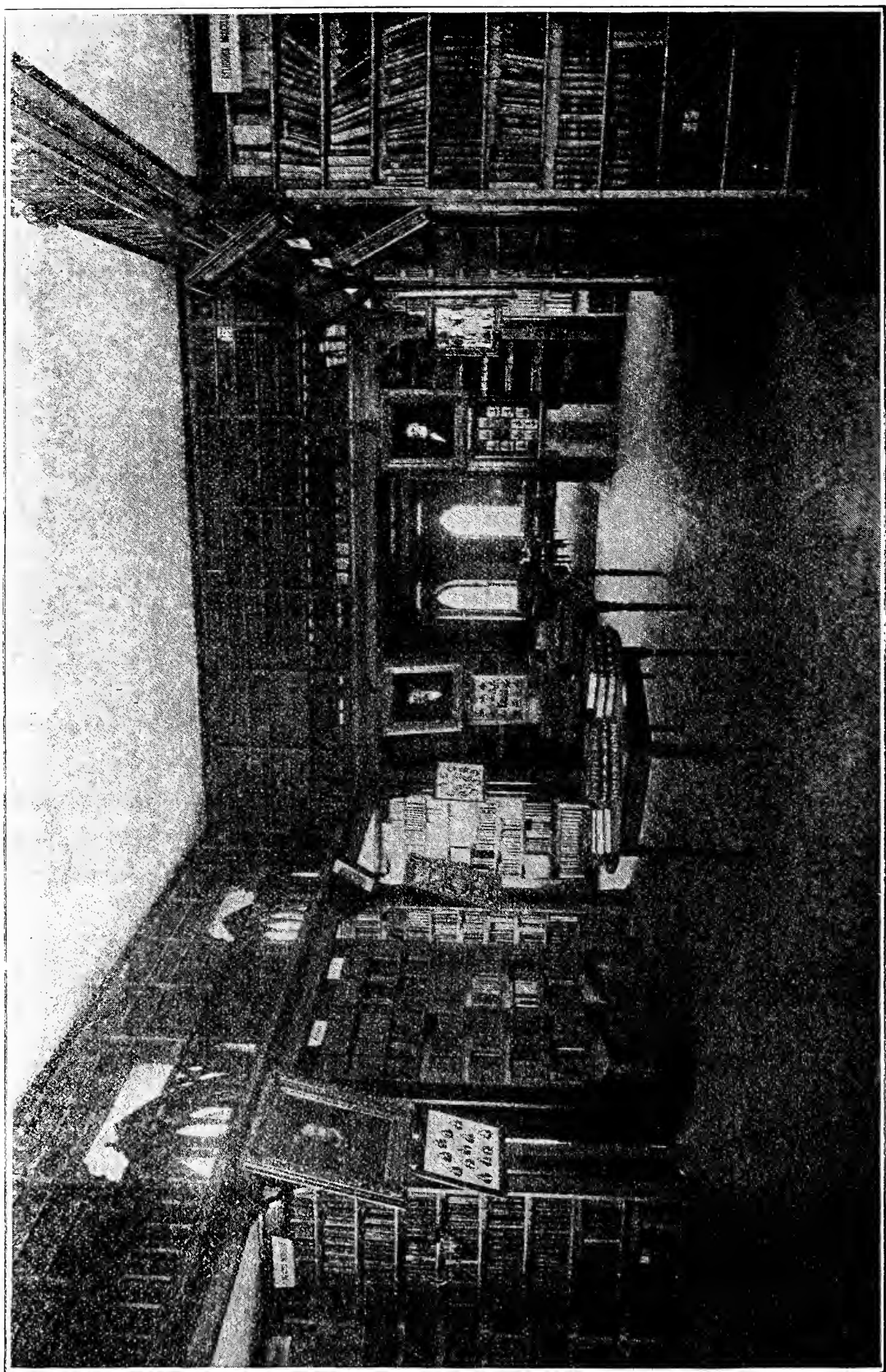
REV. WILLIAM B. YONCE, A. M. (and Ph. D.)

(1854-56) Principal of the Preparatory Department.

- (1856-58) Assistant Professor of Ancient Languages
and Principal of Preparatory Department.
- (1858-9) Assistant Professor of Ancient Languages
and Literature.
- (1859-60) Acting Professor of Ancient Languages
and Literature.
- (1860-95) Professor of Ancient Languages and Lit-
erature.
(Died March 22, 1895.)
- (REV.) JOSEPH A. SNYDER, (A. M., D. D.)
(1855-6) Tutor.
- (REV.) D. M. BLACKWELDER, (A. M.)
(1855-6) Tutor.
- REV. HENRY S. OSBORN, A. M.
(1856-59) Professor of Natural Science.
- ARTHUR GRABOWSKY.
(1856-58) Professor of Modern Languages.
(1858-9) Professor of Modern Languages and In-
structor in Tactics.
- GEORGE P. TERRILL, M. D.
(1857-8) Lecturer on Anatomy and Physiology.
- (REV.) GEORGE W. HOLLAND, (A. M., Ph. D., D. D.)
(1857-8) Tutor.
- REV. JOHN G. FREY, A. M.
(1858-60) Assistant in Ancient Languages and Pre-
paratory Department.
(1860-1) Assistant Professor of Ancient Languages.
(1867-72) Professor of Modern Languages.
(Died December 4, 1872.)
- REV. D. P. CAMMANN.
(1859-66) Professor of Modern Languages and
Hebrew.
- WILLIAM McCauley, A. B., (A. M.)
(1859-60) Tutor.



BITTLE MEMORIAL LIBRARY.



BITTLE MEMORIAL LIBRARY—INTERIOR.

REV. WEBSTER EICHELBERGER, A. M.

(1860-1) Principal of Preparatory Department.

REV. JOHN B. DAVIS, A. M., (D. D.)

(1865-1872) Professor of Agriculture and Mining.

(1872-1875) Professor of Natural Science.

REV. GEORGE W. HOLLAND, A. M., (Ph. D., D. D.)

(1865-1867) Assistant Professor of Languages and
Principal of Preparatory Department.

(REV.) S. A. REPASS, (A. M., D. D.)

(1865-6) Tutor.

(REV.) JAMES H. TURNER, (A. M., D. D.)

(1865-67) Tutor.

(REV.) J. F. KISER, (A. M.)

(1865-6) Tutor.

H. F. KLINGER, A. M.

(1866-7) Professor of Modern Languages.

JOHN R. HUDSON, A. M.

(1866-7) Assistant in Preparatory Department.

(1867-70) Principal of Preparatory Department.

(1870-1) Adjunct Professor of Greek and Principal
of Preparatory Department.

LUTHER R. HOLLAND, A. M.

(1867-70) Principal of "Boys' School."

(1870-1) Same and Adjunct Professor of Latin.

(1871-2) Adjunct Professor of Latin and Superin-
tendent of Normal Department.

(1872-75) Superintendent of Normal Department.

JOHN B. BENTLEY, (A. M.)

(1867-8) Tutor.

HENRY V. GRAY, M. D.

(1867-69) Lecturer on Anatomy and Physiology.

HENRY M. FAIRFAX, A. M.

(1867-71) Assistant in "Boy's School."

- (REV.) ANTHONY T. GRAYBILL, (A. M., D. D.)
(1868-9) Assistant in Preparatory Department.
- (REV.) HUGH HENRY, (A. M.)
(1870-1) Assistant in Preparatory Department.
- (REV.) JOSEPH B. GREEVER, (A. M.)
(1870-1) Assistant in "Boys' School."
(1871-2) Assistant in Preparatory Department.
- JULIUS D. DREHER, A. B., (A. M., Ph. D.)
(1871-2) Adjunct Professor of Greek and Principal of Preparatory Department.
(1872-75) Assistant Professor of Ancient Languages and Instructor in English Language and Literature.
(1875-78) Professor of English Language and Literature.
(1878-82) President of College and Professor of History and Literature.
(1882-87) President, and Professor of Moral and Political Science.
(1887-1903) President of College.
- JOHN T. CRABTREE, A. B., (A. M.)
(1872-74) Instructor in Languages.
(1874-76) Rector of Preparatory Department and Assistant Professor of Languages.
(1876-78) Assistant Professor of Languages and Principal of Preparatory Department.
(1878-85) Assistant Professor of Ancient Languages.
(1885-6) Assistant Professor of Greek Language and Literature.
(1886-7) Adjunct Professor of Greek Language and Literature.
(1887-90) Principal of Business Department and Adjunct Professor of Greek.
- JOHN J. MOORMAN, M. D.
(1872-85) Lecturer on Physiology and Hygiene.

MARCELLUS M. HARGROVE, A. B., (A. M.)

(1872-3) Instructor in Special Departments.

(REV.) P. HENRY MILLER, (A. M., D. D.)

(1873-4) Instructor in Special Departments.

REV. DAVID F. BITTLE, D. D.

(1873-76) Lecturer on the Art of Teaching.

(REV.) THOMAS C. BITTLE, A. M., (Ph. D., D. D.)

(1873-78) Professor of Modern and Oriental Languages.

CHARLES A. BROWN, A. B., (A. M.)

(1875-76) Tutor.

(1876-78) Assistant in Preparatory Department.

REV. THOMAS W. DOSH, D. D.

(1876-78) President of College and Professor of Moral and Intellectual Philosophy.

JOHN P. HAISLIP, A. M.

(1876-81) Tutor.

(1881-2) Instructor in Mathematics and English.

REV. ROBERT C. HOLLAND, A. M., (D. D.)

(1878-82) Professor of Moral and Intellectual Philosophy.

REV. F. V. N. PAINTER, A. B., (A. M., D. D.)

(1878-9) Instructor in French.

(1879-80) Instructor in Modern Languages.

(1880 —) Professor of Modern Languages and Literature.

CHARLES J. FALGER.

(1878-9) Instructor in German.

WM. W. BALLARD, A. M.

(1879-80) Lecturer on the Art of Teaching.

REV. LUTHER A. FOX, A. M., D. D.

(1881-2) Professor of Moral and Intellectual Philosophy.

(1882-1887) Professor of Intellectual Philosophy and History.

(1887 —) Professor of Moral and Intellectual Philosophy and History.

HON. WM. H. RUFFNER, LL. D.

(1881-84) Lecturer on Field Geology and Commercial Mineralogy.

(REV.) JOHN H. WYSE, (A. M.)

(1882-85) Instructor in Penmanship and Book-keeping.

(REV.) BENJAMIN W. CRONK, (A. M.)

(1882-3) Tutor.

ESMOND V. DE GRAFF.

(1883-85) Lecturer on the Science and Art of Teaching.

ADOLPH H. SNYDER, A. B. (A. M.)

(1883-4) Tutor in Languages.

(REV.) PERRY R. NUGENT, A. B. (A. M.)

(1883-4) Tutor in Mathematics.

WILLIAM C. DREHER, A. M.

(1884-5) Instructor in English and Principal of Preparatory Department.

ARTHUR Z. KOINER, A. M., M. D.

(1885-91) Lecturer on Physiology and Hygiene.

WILLIAM A. SMITH, A. B. (A. M.)

(1885-6) Instructor in Mathematics and Principal of Preparatory Department.

(1886-7) Instructor in Mathematics and Natural Sciences.

(1887-90) Assistant Professor of Natural Sciences.

(1890 —) Professor of Chemistry and Physics.

WYTHE F. MOREHEAD, A. B. (A. M.)

(1885-87) Instructor in English and Latin.

(1887-8) Instructor in Latin, German and English.

(1888-91) Assistant Professor of English Language and Literature.

(1891 —) Professor of English Language and Literature.

(REV.) PAUL SIEG, A. B. (A. M.)

(1887-89) Instructor in Mathematics and Natural Sciences.

EDGAR BOWERS, A. B. (A. M.)

(1888-90) Instructor in Modern Languages.

(1890-91) Instructor in Languages.

(REV.) JOHN A. MOREHEAD, A. B. (A. M., D. D.)

(1889-90) Instructor in Mathematics and Natural Sciences.

LEONIDAS McREYNOLDS.

(1890 —) Instructor in Commercial Studies.

ISAAC W. LAMM.

(1890-92) Instructor in Penmanship.

(REV.) S. C. BALLENTINE (A. M.)

(1890-91) Tutor in Greek.

HERBERT M. SMITH (A. M., M. D.)

(1891-2) Tutor in Greek.

(1895-97) Instructor in Ancient Languages.

E. VICTOR COX (A. B.)

(1891-2) Tutor in Latin.

CHARLES B. CANNADAY (A. M.)

(1891-2) Tutor in Latin.

(1892-3) Instructor in Languages.

(1893-95) Instructor in Mathematics and Languages.

(1895 —) Assistant Professor of Latin.

BASCOM E. COPENHAVER (A. B.)

(1892-3) Tutor in Latin.

REV. C. ARMAND MILLER, A. M.

(1893-95) Assistant Professor of Ancient Languages.

(1895-6) Assistant Professor of Greek.

FRANK L. BUSHONG (A. B.)

(1893-4) Tutor.

EUGENE A. SMITH, A. M.

(1894-96) Instructor in Chemistry and Physics.

(1896-98) Instructor in Mathematics and Physiology.

(REV.) MARION G. RICHARD (A. M.)

(1894-5) Tutor.

A. H. THROCKMORTON (A. B., A. M.)

(1894-96) Tutor.

H. J. MCINTIRE.

(1894-96) Director of Physical Culture.

HENRY T. HILDRETH, A. B., Ph. D.

(1895-97) Acting Professor of Ancient Languages and Literature.

(1897 —) Professor of Ancient Languages and Literature.

(REV.) VICTOR MCCAULEY (A. B.)

(1895-6) Tutor.

(REV.) GEORGE McLAREN BRYDON (A. B.)

(1895-6) Tutor.

JOHN D. RODEFFER, A. B. (A. M., Ph. D.)

(1896-1900) Instructor in Mathematics and Director of Physical Culture.

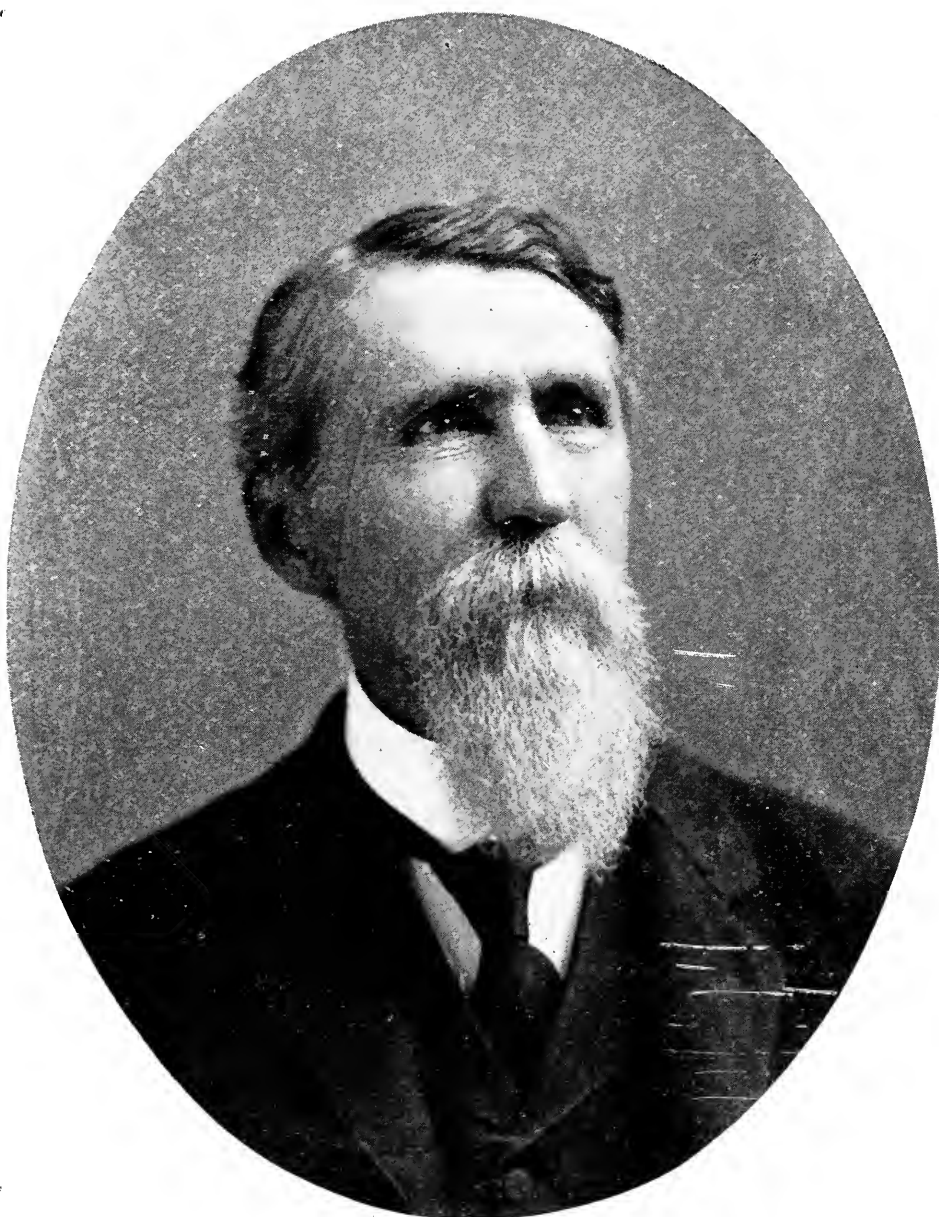
JOHN N. AMBLER, A. M.

(1897-8) Instructor in Mathematics and Ancient Languages.

(1898-1901) Assistant Professor of Mathematics.

(1901-3) Acting Steere Professor of Mathematics and Astronomy.

[Elected Steere Professor of Mathematics and Astronomy in June, 1903.]



WILLIAM McCAULEY, A. M.
(CLASS OF '59.)

WM. G. SHACKELFORD, A. B. (A. M.)

(1898-9) Tutor.

JOHN CARNAHAN PEERY (A. B., A. M.)

(1899-1902) Tutor.

FREDERICK B. KEGLEY, A. B., A. M.

(1902 —) Tutor. [Elected Instructor of Languages
in June, 1903.]

NOTE: The titles designated in parentheses were conferred after their possessors first became connected with the College. Only the dates of death of those Professors who died while in service are indicated.

PRESENT FACULTY OF ROANOKE COLLEGE.

JOHN A. MOREHEAD, A. M., D. D.

President elect.

LUTHER A. FOX, A. M., D. D.

Professor of Moral and Intellectual Philosophy and
History.

F. V. N. PAINTER, A. M., D. D.

Professor of Modern Languages and Literature.

WILLIAM A. SMITH, A. M.

Professor of Chemistry and Physics.

WYTHE F. MOREHEAD, A. M.

Professor of the English Language and Literature.

HENRY T. HILDRETH, PH. D.

Professor of Ancient Languages and Literature.

CHARLES B. CANNADAY, A. M.

Assistant Professor of Latin.

JOHN N. AMBLER, A. M.

Steere Professor of Mathematics and Astronomy.

LEONIDAS McREYNOLDS.

Instructor in Commercial Studies.

FREDERICK BITTLE KEGLEY, A. M.

Instructor in Languages.

The following prize Semi-Centennial Hymn by Professor C. B. Cannaday, A. M., (class of '92), of the Faculty, was sung by the choir to music composed by Miss Clara Bell Palmer, of New York City.

SEMI-CENTENNIAL HYMN.

Loud let the jubilate ring
O Alma Mater's loyal sons,
Who as the laurels new you bring
Receive anew her benisons.

Though with her wine were mingled tears,
In God she fixed her confidence,
Till mounting to this height of years
She views her ampler recompense.

That Thou hast crowned our Academe
With good to match her length of days,
To Thee, O Sovereign Supreme,
We lift the pæan and the praise.

We laud Thee that in hours of stress
Thou has defended her from ill,
And turned her need to fruitfulness:
Her work is thine—maintain it still.

Maintain it, for her work is thine;
In vain her workmen raise the wall
Or hew the beam or drop the line,
Unless Thine eye be over all.

May she be more by Wisdom lit,
Be more the time's interpreter;
Increase her breadth of benefit
Till all the world have joy of her.

President Dreher then introduced Rev. Thornton Whaling, D. D., (class of '79), Lexington, Va., who delivered the Semi-Centennial Oration.

Con spirito.

f voices in unison.

cres.

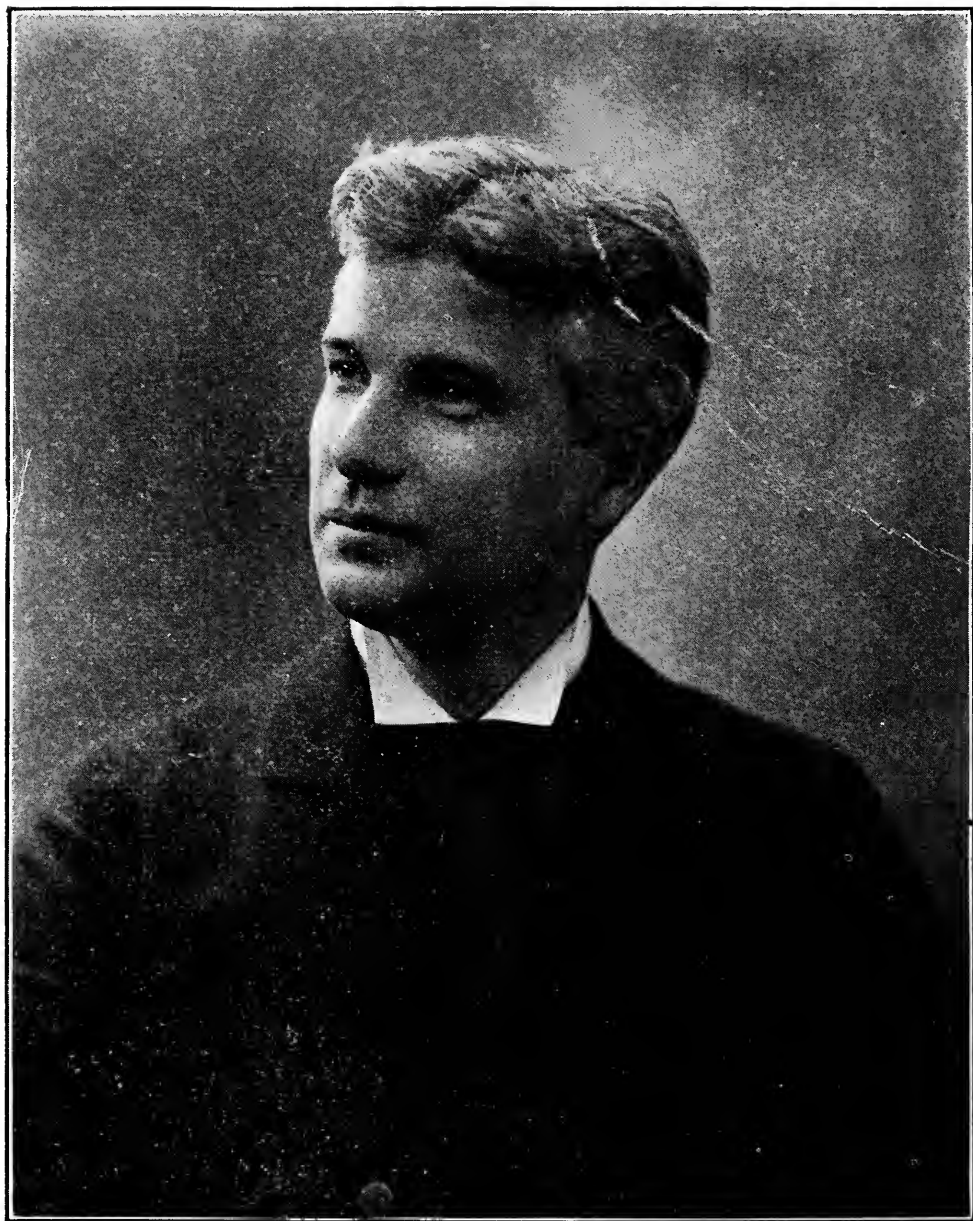
ff *Maestoso.*

rit.

A - men.

The musical score is written for piano and voices in unison. It consists of four systems of music. The first system is marked 'Con spirito.' and 'f voices in unison.' The second system features a crescendo ('cres.') and a fortissimo ('ff') dynamic. The third system is marked 'Maestoso.' and 'rit.' (ritardando). The fourth system concludes with a double bar line and a final chord marked 'A - men.' The key signature is two flats (B-flat and E-flat), and the time signature is common time (C).

SEMI-CENTENNIAL HYMN—MUSIC.



THORNTON WUALING, D. D.
(CLASS OF '79.)

DR. WHALING'S ORATION.

The supreme test of all human institutions is the quantity and quality of manhood they produce. Why should a civilization last which has lost the power to produce mighty heroes in action, great pioneers in thought, and high apostles of noble living? Why should a race not pass when its life no longer blossoms into a Pericles, a Cæsar, a Charlemagne, or a Washington? Why should a state be accorded honor when it no longer yields men of immortal renown? Why should a family's empty boast of heraldry be heard when the human fruit it now brings forth is barren of all essential worth? Why should a church expect to escape the damning sentence of rational censure, when it lacks the saving salt of saviorly men? Why should a school talk of endowments and buildings until it first calls the roll of its illustrious sons? Or rather the school must have endowments and buildings, apparatus and laboratories, museums and libraries, when it can show that all this outlay bears fruit in the consummate product of men who know how to live themselves and have the inherent force which enables them to lead others to live truly human lives also. Cambridge which can point to the statues of Barrow, Newton, and Bacon glorifying the entrance to its chapel, can well say, "Give me your gold that I may mint it into men like these."

In this universal work of making men, the mission of the college in considerable degree is that of leading the individual into possession of the acquisitions and achievements of the whole human race of which he is a member. The individual is the creature of a brief human day: the race for ten thousand years has wrought over all the problems of life, and upon many of these problems has reached ecumenical conclusions upon the basis of

catholic experience. The individual is not fully human who builds only on his own slender experience of a score or more of years, while the achievements of the whole human race in every field of thought and action through folly or neglect or inability are unused. To be a man, rich and full and vital, requires that the life of the race should be appropriated and its conclusions and experiences assimilated by the individual who would thus lead a really human life; for the individual is not an isolated unit, but he is a part of the vast organism of humanity whose existence gives meaning and worth to the individual just to the degree in which that life of organic humanity informs and inspires the individual. Human life would be a paltry thing not worth the having if the individual were confined to the slender resources of his own accumulation, and were cut off from that immense capital of thought and feeling, of science and literature, of art and religion, which the human race has gathered through it hundreds of generations of toilsome striving after the secrets of truth and life. Now the college is that particular historic institution which has been developed to discharge the function of introducing the individual into the culture and science, the art and religion of his race; in short, to make the individual man, in deed and in truth, "the heir of all the ages in the foremost files of time," to lead its sons into the possession and usufruct of these spiritual riches which the race has gathered.

I remark then, first, that the college exists to lead its pupils into the science that the race has accumulated. After thousands of years of investigation, there is a mass of truth as to our world and the system of words of which it is a part, which we call science; and every educated man ought to be possessed of these essential scientific doctrines. Not that any one mind is encyclopedic enough

fully to compass the whole field of present scientific knowledge; but the fundamental truths as to the constitution of matter, the laws of energy and life, the history of our globe and of living forms upon it, the derivation of all existing species by natural selection, the uniformity of law, the unity of life,—these truths and others like them ought to constitute a part of the common heritage of every cultured man who has been led by his college to taste the science which wise men have wrought out in the patent forge of observation, experiment, and intense reflection. These ascertained scientific truths, proved by methods which admit of no doubt, constitute the intellectual basis upon which the whole structure of reasonable thinking and belief and conduct rests. The man who does not have the scientific foundation upon which to build may erect massive piers of lovely reasoning connected by wondrous bridges of skillful speculation, but when the time comes, the shifting sands dissolve and only unsightly ruins remain to convict the incautious thinker. Nor is the scientific method of less value than the scientific truths for which it vouches, and any educated man may indict his college if he be not trained through some one department of science in the method which accepts nothing on authority, which leaps to no conclusion on insufficient evidence, which stands before nature, and without preconception, asks for the fact, and seeks for the law in the fact with no other motive than to find the truth. Life can never be the same for any man, whether his special studies be in history or economics, in literature or art, in ethics or theology, who has been trained in some one department of science, as in chemistry or physics, to bow before no authority but fact, to own no mental sovereign save proven truth. And one great glory set into the diadem of the worthy college is that it exists

to give its sons the scientific knowledge which the race has slowly and painfully acquired, and to teach them that pure and safe scientific method by which these achievements have been made.

I remark, second, that it is the mission of the college to lead its scholars into the literature in which the race has revealed its life. In many lands and in many tongues the race has uttered its profoundest experiences, has told out its necessary faiths, and uncovered those elemental passions which stir the depths in every human heart; but there are few grand masters of thought and style who have put the substance of human thinking on the profoundest problems and the substance of human feeling on the profoundest interests in forms so beautiful and rare as to constitute the fitting incarnation of the very substance and essence of humanity's deepest life. The world can never outgrow these supreme masters, who have been moved to speak upon the highest themes in the everlasting forms of beauty. Men must ever return to Homer, always to find in him the same union of stern reality and intense humanness under a divine moral order, combined with a simplicity and beauty of form which appeals to the thinker and artist who lives in every human soul. To outgrow Vergil or Dante, Shakespeare or Goethe, men must cease to be men, feeling no longer the distinctly human problems which challenge the reason and comfort the conscience; and weigh down upon the feelings of every man who essays to live a truly human life. Upon all these problems the reason and conscience and heart may find that their most intimate voices have already spoken with a truth and power which command attention and reverent hearing. My soul may hear its own voice in these sublime masters who have spoken out of the heart of that humanity which includes

me as well as them; and if I listen to them speaking for my soul, I may speak more wisely when I open my lips to speak in the name of that soul which binds me into that broader humanity which embraces all the sons of men. The college exists to bind the individual soul with its narrowness and limitations into that universal race spirit which has thought so profoundly and felt so deeply and acted so earnestly in every possible field of human activity, and whose thoughts, experiences, beliefs, and deeds are written in that literature by which the individual horizon is widened, and the individual spirit is made free to realize its divine destiny.

I remark, third, that it is the mission of the college to introduce its sons to the art in which the race has expressed its ideals of beauty. Life was meant to be beautiful, and in so far as sanity and health prevail in men's thinking and doing, the spirit of beauty and of God suffuses nature and men with the subtle divine essence. The demon of ugliness is the child of the devil of falsehood and immorality. That beastly temper which under the guise of Puritanism smashed with fierce unreasoning hand the glorious form in which art had enshrined the essence of truth and holiness, is more akin to the Satan of unreason and disease than to the Supreme Spirit of wholeness and universal life. When truth and holiness are incarnate in shapes which reveal their intrinsic nature, and make appeal to the deepest instincts and elemental powers of man, the divine quality of beauty glorifies with "a light which never was on land or sea" the truth and holiness which are united in perfect combination in the First Perfect and First Fair,—that original fountain out of which streams all the "true and beautiful and good" which makes glad the enfranchised sons of God. Beauty is not an accident in God's creation, or an incident in its

evolving life. Beauty is not an afterthought which has been lugged in to transfigure an otherwise barren and ugly world of nature and of men; but beauty is an essential part of the inherent life of that divine and ineffable Source from which all being springs; and an every efflux which emanates from this Supreme Being. Revealing as it does His essential nature, His own eternal beauty must be expressed in modes as divinely fair as his own unspeakable and transcendent loveliness itself. The race has left this in all sections, and has put its deepest thoughts and feelings, not in abstract and logical treatises, which can contain only the shallow and fragmentary systems which "have their day and cease to be," but in music and sculpture and painting and poetry, in noble behavior and holy attitude of soul; and the individual who would get at the deepest life of his race will be balked if with iconoclastic hand he thrusts art aside and declines to receive the message which his race would deliver to him through those beautiful forms in which the essence of truth and life has had its divinest expression. The man who stands before the Venus of Milo in the art gallery of the Louvre is strangely blind if he does not see that here is something deeper, more fundamental, closer to the heart of things, than Plato ever spoke or Aristotle ever thought or Bacon put on record for the instruction of men. And the mission of the college is not well fulfilled until its sons are made citizens of that kingdom of beauty which is also the Kingdom of God.

I remark, fourth, that it is the purpose of the college to acquaint its pupils with that history through which the race has accumulated all of its present institutions. There are few more practically important problems in the wide ordering of individual life than that of wise adjustment to the many-sided institutional life which the race

has wrought out, and in which every man, without his own will, finds himself imbedded, and by which he is conditioned in every motion, physical or spiritual. These institutions must be studied in their origin if they are to be understood in their intrinsic nature. Development is the key which shows us not only how things came to be, but what things are; their history unlocks the secret of their nature. Who can understand a modern state, like this imperial republic of the United States, in whose citizenship we glory as the badge of enlightened freedom, without analyzing the elements it derived from Greek, from Roman, from Teuton, and from the mother country, and without following the process of the combination of these diverse elements into the unity of our national life, securing at once the largest individual liberty, the most extensive local self-government, and yet preserving, inviolate, the sovereignty and one-ness of the Nation? Who can rationally understand the family, unless he study its development through promiscuity, polygamy or polyandry as the case may be, to that monogamic union for life of one man with one woman, which shows us the ideal and goal toward which family development moved? Who can rationally understand the church as one of the organs of the Kingdom of God, unless he study the method in which the religious consciousness and nature have always been organized in every land and civilization into some external and visible form for the realization of moral and religious ends? Who can understand society, that all inclusive and wonderful combination of men which embraces all the modes of his institutional life, unless he see the slow process by which, emerging from animal and barbaric conditions, the inherent social nature has found a clearer and more perfect expression, in the steadily ad-

vancing social state of "gentler manners, purer laws," and higher ideals?

It is the mission of the college to explain to its sons the institutions which the race has wrought out, by teaching the process through which these institutions have come to be what they are; and thus there is produced the mood of a wise conservatism which always holds on to the normal results of natural development, which always marks the educated man, and there is also produced the spirit of true progress which refuses to believe that the process of development has already reached its goal, which equally marks the educated man; denying at once the rabid conservatism which holds there can be no further progress, and the rabid progressiveness which would throw away the results of all past evolutions. The historic spirit which sees the evolution moving through its stadia in the past, and yet is not blind to the possible evolution of the future built on the history of the past, this is the spirit which is gendered in the historical studies of the institutional achievements of the race, which the college can not ignore in doing its full duty to its patrons and students.

I remark, fifth and last, that it is the mission of the college to recognize the religious life which the race has always possessed. If conduct is nine-tenths of life, then religion includes all of conduct and all of life. Science and literature, art and history, conduct and institutions, none of these can plead exemption from religious ideals. It is writ large in the race's history on our globe that man's nature is essentially religious; and it is writ equally large on the face of humanity's life, that that one great historic religion sums up all the excellences of the world's religions and meets all the needs of man's immortal soul. History is the realm of unreason, in which there is no

reason or meaning, if Jesus Christ be not the world's religious leader and master, and if the Book in which he is portrayed, whatever the theories of its origin or nature may be, is not the world's supreme religious text book. The college cannot without treason to its mission divorce itself from all relation to the race's best product in its noblest field of activity and life. How can the college which ceases to be religious and Christian, claim to be at all? Not with the Christianity of parties or sects or churches, not with the Christianity of creeds and systems and fallible human opinion, but with the Christianity of Christ which transcends all the creeds and churches; that Christianity of which he himself is the best interpretation and only perfect expression, and yet which when translated into dogma or hardened into ecclesiastical politics, loses something of that divine power which belongs only in supreme degree to Jesus Christ himself. If education is to be complete, if culture is to be full-orbed, if the college is to give us the best which the race has thought and said and done, it can no more neglect Jesus Christ than our world can ignore the sun by cutting the tie which binds it to the central orb and rolling off upon a wild career of disaster and death without a "Lord and Master." Science, Letters, Art, History, Religion—these are our watch words: the primary and secondary schools furnish us tools with which we master them; the university builds upon the basis of their possession special attainments in a limited field; technical and professional schools prepare for special arts or professions in life; but the mission of the college is to make its sons and daughters to possess this fair land of the achievements of the race in Science and Literature, in Art, History, and Religion—thus educating them into the culture and fullness of life, which ought to be the heritage of all the sons of men.

And now on this festal day on which we have recited our educational creed and paid homage to our educational ideals, we rejoice in that large measure of loyalty to her mission and faith-fulness to her ideals which have marked out Alma Mater. We point with pride to her line of cultivated servants who in the president's or professor's chair have given their best to her with very inadequate earthly reward. We point to her graduates, who in many states and lands, and in many fields of service, have shown that her sons, who have profited by her tuition, need not fear competition with those who hail from schools with larger endowments in bricks and dollars. We point to the thousands who have sat at her feet and learned many lessons which have made them stronger for living as men should live, not "like dumb driven cattle" but as "Sons of God," "the heirs of all the ages" of the past, and of all the immortal ages of the future. What should we do for her? Believe in her, cherish her good name, speak her praises, give as we are able for her support. Is there not here to-day some youth who will adopt as his life profession the making of money for endowment? And while we wait for this generous youth to make his millions are there not numbers who can find no higher use for their money than to put it in yonder wall? We can pray for her prosperity, that her bulwarks may be strengthened, that palaces may delight to furnish her with their gems and homes furnish her with their sons. For fifty years she has served the church and state; for many hundreds more may she continue to serve with ever widening scope; nay, may she continue to serve as long as the Roanoke rools its musical waters to the sea, and as long as these mountains embrace her like the "everlasting mountains which were round about Jerusalem."

The prize Semi-Centennial Song, "Old Roanoke," by Professor F. V. N. Painter, D. D., (class of '74), of the Faculty, was then sung by the choir.

OLD ROANOKE—A COLLEGE SONG.

Proudly 'mid encircling mountains,
In a vale surpassing fair,
Where the river and its fountains
Sparkle in the hazy air,—
O'er the campus calmly dreaming,
While the sun is softly beaming,
Clothed in majesty serene,
Stands the College like a queen,
Stands the College like a queen.

Loyal hearts from hill and valley
Proudly own thy sovereignty,
And exultingly they rally
For thy honored jubilee.
They recall the epic story
Of thy struggles, conquest, glory,
Which, as precious jewels, now
Thou dost wear upon thy brow,
Thou dost wear upon thy brow.

All thy works of queenly beauty,
We shall cherish in life's fray,
Standing forth for truth and duty,
As our God shall show the way.
May thy future, still progressing,
Know each year some added blessing,
So that, while the ages flee,
Grander be thy destiny,
Grander be thy destiny!

President Dreher then introduced Professor Charles Benton Cannaday, A. M., (class of '92), of the Faculty, who read the Ode, composed by himself, for the occasion.

ROANOKE COLLEGE

SEMI-CENTENNIAL ODE.

I

Not suddenly, as in a summer night
Assyrian verdure spread
About the prophet's head ;
Not suddenly does a great thought spring to light
And shake the established earth
To which has come no herald of its birth.
Slowly and ever slowly,
From sources dim or lowly,
From bards forgotten, seers that stood
Lone on the peak of some uplifted mood ;
From such as paid the martyr's debt ;
From heroes unrenowned that sweat
Beneath the snarl of currish underlords ;
From human saviors, stung with others' wrongs,
Bleeding to loose the tongues
That stammer with hereditary fear ;
From shepherds piping to their herds ;
From traders that subdue the sea ;
From calms that wrap the wheeling sphere ;
From farthest outposts of infinity ;
From these and these the great thought gathers being,
Yet veils in part its radiancy,
Till star with star agreeing,
It flashes forth the lightning of its potency.

II

The enduring works that man has wrought,
The offspring of enduring thought,
Age-long in their shaping are,
And likewise bring their being from afar ;
And often out of darkness are they brought.

III

Not with the trumpet's din,
Nor eager pouring of the people round ;

Not with the sound
Of noisy jubilation was the moment ushered in
That saw thy work begin,
O Mother, standing now with forehead fitly crowned.
The hands that laid thy stones were few,
The house they made was rude and small ;
Whether the work would stand or fall,
Of them that built it none foreknew.
Yet were it well to say
They wrought obscurely in an obscure time ?
No voice that urges to a better way,
No purpose broad, no serviceable deed,
Shall mask itself forever, but shall climb
As out of darkness climbs the seed
Into the genial day ;
Where published to the favors of the sun,
Its life-in-life defies decay,
And waves its verdure as the summers run
In rich renewal to the end of time.
Though building from a low estate,
The lamp they wrought by failed them not in burning ;
They labored resolute, elate,
Because they knew their thought was great,
And steadfast their design to set
Upon their outmost parapet
The undimmed cressets of a Christian learning.
Give honor then
To those large-visioned men,
Whose faith inwoven with their toil
Made league too strong for marplot time to foil.
Set them in honor then,
But chief in honor that triumvirate
Of eminent spirits, Bittle, Wells, and Yonce,
Who through the years of stress and strait,
In courage firm, in action great,
Sent up their prayer to heaven and heard the sure response.

IV

The trumpets blow about the land ;
Along the lanes the gathering band

Startles the darkness with quick strenuous tread.
From hall and grange they muster,—men
Whose generous eye discovers with its ken
Naught save the torch of honor as it flames ahead.
I see them girt as with the belt of Thor,
And strung with battle-passion move
In columned confidence to prove
The bitter and the sweet of war.
They move as moves a strong man in his prime,
Bearing a large hope with him, and they go
With faces set to climb
Even to the perilous bastions of the foe.
Broad-shouldered men they march, but at their side
Goes many a beardless boy with equal stride,
Fired with an equal flame
To top the roll of valor with his name.
Thus, Mother of Spartan sons,
Out from thy classic portals, widely flung,
Issue thy manliest, high in heart and young,
And rush to greet the thunder of the guns.
Many there be about whose fronts are hung
A formal learning's vain phylacteries,
Who in their casual passing spare
But a chill Levite stare
When truth lies wounded by her enemies.
Not such the lustihood that pours
From out thy patriot doors,
Leaving the book and girding on the sword;
For these a higher voice have heard
And learned great learning's mightier word,
Spelled in the syllables of sacrifice
And spoken when her uttermost thought is stirred.

V

Back from the great emprise
Whither the captains led,
After the shouting dies,
Homeward they bear them dead.
What if they fought and failed?

Nobler are not than they ;
Never a leader quailed,
Never a man gave way.
Mother that sent them forth,
Mother that weeps them slain,
Blazon their work and worth,
Searching the loss for gain.

VI

Dreary the land and half-untented,
With wasted homes that gape upon a waste,
Where wild Bellona hurled her torches dread
And the stern war-stallions paced.
O sum of all the potencies that are,
Lend now your ministries to heal and bless
Our Southland maimed with many a battle-scar !
O ye whose reasoning is of righteousness,
And ye that speak medicinal words of hope,
Men of the prophet's vision, statesman's scope,
Who glimpse the good of aftertimes afar,
And ye who wear the poet's bay, and ye
That lead us up the ample ways to see
What marvels have been wrought by science' alchemy, —
Speak out your manfullest, hopefullest message now
To blot the doubtful wrinkle from the brow
Of men who feel the night upon the land.
Ye that seeing understand,
Divide your light ; set other eyes to mark
How morning yonder leans upon the dark,
And how beyond the trembling orient gate
Comes on the culminant glory of our State.

VII

Through shock of those the frenzied years,
The hail of lead, the rain of tears,
When the blocked current of the people's life
Foamed in the maelstrom of intestine strife,
Thou, Mother, in thy calm retreat,

Thy labors dedicate to truth,
Didst still her sovereign words repeat,
And lay them burning on the mind of youth ;
But when the cannonry had ceased to mutter,
And wreck and solitude were christened peace,
Though still harsh tongues might utter
The counter-taunts of smoldering enmities,—
’Twas then thy sweeter, clearer voice resounded,
Beside thy noble sisters in their station,
Commending love where hate before abounded—
The new evangel to the new-sealed nation.
Not with thine eye set narrowly on thy task,
Nor bound to gray ineptitudes that mask
In culture’s livery, thy thought was turned
To meet the need and temper of the time.
Thy work was with the men whose hand
Should build again the vacant land,
And build it with a faith sublime,
Broad-based in loyalty to stand,
Though all the bolts of time against its towers be turned.

VIII

So ran the years—effectual years,
That like a bow of beauty span
The upmost heights achieved by man,
And link him to the spheres ;
So sped the time, while she we own
As Mother, still in service great
In all that molds the perfect state,
To ampler fame was grown ;
Till ranging proudly with her peers,
And standing with the wreathèd brow,
She greets us as she measures now
Her half a hundred years.
Ye sons that reverence her name,
Returning hail her old renown
And send it ever broadening down
In salvos of acclaim.

Ye spirits one in loyalty,
Full-chorused be your praise of her,
Whose eyes are deep with things that were
And bright with things to be.

IX

Yet larger praise for her, the greatly dowered,
Our proud Republic looking toward the light.
Her hopes are not the hopes that flowered
In other lands yet bordering on the night.
Such calm is in her countenance,
Such force to thwart the blows of chance,
As if the embarrassed Fates had left their spinning
And laid in her own hand the clew,
Which as she traced anew from its beginning,
The filament within her fingers grew
Into such iron thew
As giants bring from battle after winning.
Country of ours, confirmed in our devotion,
The refuge of the innumerable stranger,
Let her not think, though moated by the ocean,
That she may laugh at danger.
Though armies of the alien come not near her,
Nor all their vaunts avail to fear her,
I see about her shining coasts
The huddled, shrill-complaining ghosts
Of ignorance, of chartered wrong,
Of sham allegiance to her cause,
Of gold that mocks at all the laws,
Of strength that is unjustly strong,
Of new irreverences, of hates
'Twixt race and race within her gates,
Of lies of cheat and demagogue,
Of prurient press that sets agog
The idiot herd with catalogue
Of scandal, painted vice, and rank sensation—
Dull weights are these that clog the progress of our nation.

X

Fronting the better years to be,
Belovèd Alma Mater, see
Thy mission written in thy country's need.
What if the multitude assess
Thy means as small? 'Tis not the more nor less
That saves and sanctifies the deed,
But rather noble readiness
To answer with a sovereign "yes"
When sovereign causes plead.
Stand thou beside the powers that stand
For godliness in this our land,
For reason that will cancel strife,
For science that lives close to life,
For thrift, and patient toil, and prayer,
For charity, for scorn of wrong,
For light for all men everywhere,
For truth that makes them free and faith that makes
 them strong.

ADDRESSES BY COLLEGE DELEGATES.

At 8:15 on Wednesday evening, June 10, a large and appreciative audience assembled in the Auditorium to hear the addresses by the delegates from Virginia Institutions.

Prayer was offered by Rev. A. D. R. Hancher, A. M., (class of '89), Staunton, Va.

President Dreher expressed the great pleasure it gave the Faculty and trustees to have present the delegates from the universities and colleges of Virginia to participate in the celebration of the Semi-Centennial of Roanoke College. He assured the delegates that the honor done to Roanoke by these institutions in sending delegates for this occasion was sincerely appreciated, as a token of interest in Roanoke College and as a mani-

festation of good fellowship in the cause of higher education in Virginia.

President Dreher then introduced the delegates in the order in which the institutions were chartered, the first in that order being, Professor Henry C. Brock, B. Litt., of Hampden-Sidney College.

PROFESSOR BROCK'S ADDRESS.

Mr. President, Gentlemen of the Faculty and of the Board of Trustees; Kind Friends of the General Audience:

I am glad to have escaped from exacting duties in time to be present at the morning exercises commemorating the completion of Roanoke's first fifty years of service in the cause of education, as well as to be the honored bearer to-night of an elder sister's cordial greetings and of the congratulations appropriate to an occasion so noteworthy in her history.

In the half century that marks almost exactly the period which one of the distinguished gentlemen who is on to-morrow's programme of addresses has pictured so vividly in his volume of *Reminiscences*—a period of marvelous progress, of mighty forces and momentous events—Roanoke has played a noble part in her own sphere of ever-widening usefulness, a part set forth with filial devotion by her learned historiographer in his most interesting paper this morning; and by her services has vindicated, with others, the *raison d'être* of colleges as such in the educational world, proving that they, too, are no less vitally needed than greater foundations with their splendid equipments and countless special departments.

Charles Dudley Warner, some time in the eighties, struck with the wealth agricultural and mineral of your magnificent valley, outlined for your college a picture which transformed her into a great industrial and scien-

tific school, sending forth yearly, as he probably imagined, hundreds of learned farmers and graziers, miners and smelters, weavers and other handicraftsmen, that should turn the clods and fleeces of the valley by elaborate and rapid process, like the alchemy of the sun, into purest gold. The vision is alluring, yet not all inclusive, and I have no doubt, gentlemen of the Board, it is your present honored and energetic executive's aim that she follow still the lines laid down by her founders, who designed that she should be "a seminary for the instruction of youth in science and literature, the useful arts and the learned and foreign languages."

The scope is wide and full, achievement necessarily gradual, but no doubt experience has shown its wisdom, and the vantage ground won so nobly and held to-day is an earnest for the coming years; with large and still larger endeavor and ever encouraging success. May God guide her and speed her on her noble mission.

President George H. Denny, Ph. D., LL. D., of Washington and Lee University was then introduced.

PRESIDENT DENNY'S ADDRESS.

Mr. President, Gentlemen of the Board of Trustees, Ladies and Gentlemen:

It is altogether proper and beautiful that the sisterhood of Virginia institutions of the higher learning, born of the same devotion and cherishing the same ideals, rejoicing in the oneness of their derivation and destiny, should come together and strike hands at this glad hour. For myself I count it a great personal privilege to share in these festivities, and to bring you a message of pride and congratulation from the Washington and Lee University.

It is no insignificant honor to celebrate a half-century of service and achievement, and at the same time to enjoy the lofty faith, the unquenchable hope, and the superabounding energy of a fresh and unexhausted life.

This must be to you a day filled with solemn and impressive memories. Doubtless there are many in this presence who are now in memory calling the roll of illustrious names which this College has furnished the Commonwealth and the nation,—names the very mention of which bring to mind pictures of heroic struggle and civic virtue.

And yet it must be remembered that a half-century is but an atom of time in institutional life. Your eyes, alumni and friends of Roanoke College, are fixed on the future crowded with its splendid opportunities and its radiant hopes. The consciousness that an eventful half-century now passed into history has made this institution of your affection and reverence radiant with the transfiguring beauty of age is not half so sweet as the reflection that she still wears the fresh glory of a vigorous prime.

Your wish to cherish the past is not half so strong as your desire to hail it as the prelude of still better days to come. It must be far from you at this hour to desire to be fed upon the husks of a flattering and senseless optimism. Yours is the present task of reviewing an honorable and useful past chiefly with a view to meeting with epic fortitude the new duties, the new needs, and the new demands of this teeming time.

I trust I may be pardoned for saying at this time that the conscience and judgment of this new day will demand a changed attitude on the part of many of our institutions of higher learning. They will no longer be suffered to remain in an Olympic isolation, nor to drink

the cup of their own self-sufficiency. Human society is now demanding that these institutions shall become active, aggressive forces in the spread of knowledge among the toiling masses who live largely in ignorance and in the shadows of the world; that these institutions shall have a more definite purpose, a more definite faith, and a more definite desire for a higher public service; that they shall become more effective as engines of popular enlightenment; that they shall find a larger satisfaction, a larger sympathy, and a larger joy in making cause with the more enlightened conscience of the nation in its desire to guarantee a greater average intelligence among the masses of the people.

If the nation is to enjoy a greater exactitude of thinking among the leaders, it must also experience a soberer discipline and a quieter tone in the life of the plain people. No institution can achieve the greatest success or perform the highest type of service, if it fails to recognize its duty to the humblest citizen of the state. It is only in the recognition of this responsibility that we can find a complete defense of Emerson's dictum to the effect that "a dollar in a university is worth more than a dollar in a jail." It is only in the recognition of this responsibility that education may be regarded solely as an investment, and not an expenditure.

"The best political economy," says Emerson, "is the care and culture of men,"—not merely the limited few, but the unlimited many. This is the ideal to which our colleges must approach. Then they will be able to make an effective appeal to the heart and conscience of philanthropy and wealth. Then they may hope to be prospered in their way, and to fulfill their divine mission in the world. Then they may expect to arouse to their support that solemn, majestic thing, called public opinion.

And when an irresistible public sentiment for the accomplishment of the highest and most permanent public end, which is popular education, is once fully aroused, men will pledge, if need be, all the property of the Commonwealth to support their institutions in their beneficent mission.

To this work we welcome Roanoke College with its splendid spirit, and its prestige and power of accomplishment and service. It will not be an easy task, but it will ultimately be crowned with success. Let us approach it with dignity and with faith.

“To doubt would be disloyalty,
To falter would be sin.”

It is said that the Roman Senate, after the disastrous battle of Cannæ, where the very flower and chivalry of Roman knighthood was cut down, voted thanks to the consul Varro, *quod de republica non desperasset*, “because he had not despaired of the Republic.” Such is my feeling in making an appeal to men, who have felt the touch of college discipline, to join in this divine mission of reaching the public mind and quickening the public conscience. Duty requires such co-operation, patriotism enforces the claim, and devotion to liberty invests it with a solemn significance.

I take it for granted that every institution of higher learning in this ancient Commonwealth must desire to behold our section, so recently prostrate in dust and ashes, rise again from its former state of desolation and darkness. I take it for granted that each one would desire to see this cherished section clad in new robes of civic usefulness and civic self-respect and enabled to enter again upon a new and better career. I take it for granted that we all cherish the sentiment that would

“Ring in the valiant man and free;
The loyal heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the light that is to be.”

In expressing my greeting, therefore, my chief message is that the real college of the present and future day is to be not merely a seat of learning, however rare an academic adornment it may be; that it is not merely a training school of science and culture and ethics; but that it is specifically and fundamentally a fortress planted along the defenses of free government, to be manned by high intelligence, unselfish patriotism, and above all by a rare devotion to the spread of learning among the masses of the people, that they may be given a chance to inherit the beauty, the richness and the power of life.

In greeting the College, I cannot resist the impulse at this hour of greeting its President in the self-same message; for he it is who has guided its destinies with the skill of the trained mariner through one-half of its life. With a rare earnestness, with a distinguishing purity and unselfishness of purpose,—the insignia of gentle worth and faithful purpose,—his has been the unconquered, wholesome, recuperative, regenerative spirit of peace and progress; and tonight it is permitted him after five-and-twenty years of service,—the Nestor of Virginia College executives,—to witness the realization of his dreams, to behold the work of his hands, and to rejoice in the fulfillment of his plans! May he long remain to stimulate the impulses and aspirations of his people; to enrich the concept of civic virtue in his state and country; to exemplify the ideal of social service; to reveal the strength and beauty of an abundant and useful life, and to bring yet greater honor and renown to this college he has served so long and so well!

Professor Charles W. Kent, M. A., Ph. D., of the University of Virginia, was then introduced. He congratulated Roanoke College on her long and useful career, and on the completion of her semi-centennial year under such favorable auspices. He spoke of the cordial relations that had always subsisted between Roanoke and the University, and of the fine record that Roanoke men had made at his institution. He congratulated President Dreher on his successful conduct of the College, and expressed sincere regret at his retirement from the presidency. The College, he felt sure, would in the future work out a career of enlarged usefulness and prosperity, and would ever retain the interest and sympathy of the institution he represented.

As Dr. Kent spoke entirely without manuscript or notes, and as he has been prevented by sickness from reproducing his address at the urgent request of the committee, we regret very much that we cannot give his remarks in full. All agreed that his address was one of the happiest and most effective delivered on this occasion.

Prof. Joseph L. Armstrong, A. M., representative of Randolph-Macon College at Ashland, was then introduced.

PROFESSOR ARMSTRONG'S ADDRESS.

To the Faculty and Board of Trustees of Roanoke College, the alumni, the students and friends of the institution:

I bring the congratulations and best wishes of Randolph-Macon College upon this occasion of rejoicing. One of the older colleges in the State—an old institution, as age goes in this country—it has pleasure in reviewing

with you what you have done, and in looking forward with you to the enlarging field of usefulness that lies before you.

Such a time, it seems to me, is propitious for pausing and reflecting a moment upon the power inherent in the so-called small college. This can only be suggested, for the time forbids discussion.

This is a material age; this generation hungers for concrete manifestations of power; for land, for wealth, for armies, for navies; for machinery, buildings, laboratories. While a complete, effective equipment for our college has its value, great value that we are striving to compass, there is danger that undue emphasis may be placed upon material things, and danger that we may lose sight of the vital force. In the great war vessel—the most wonderful combination of machinery and latent forces the world has ever seen—in this mighty machinery it is the man upon the bridge, the man who controls the lever, the man behind the gun, that makes the mighty power effective. Is the man incompetent, is he over-worked, or has he trusted to the superior merits of his wonderful equipment, then, when the day of battle comes, when the trial arrives, his boasted advantages will fail him; they will drag him down to destruction.

Roanoke has her alumni to whom she points with pride, men of power developed in your halls in olden times. What equipment had you then? Rooms, chairs, benches, and——men. Yesterday you had recalled to mind the band of devoted professors who occupied your chairs in days of privation and struggle, who gave their strength, their lives to the work; who encouraged, inspired with high aims the youth entrusted to their care. Scan the lists of names enrolled in their class-books, and then behold the wide range of responsible activities in which

are engaged the men who filled the benches in those days, consider the noble work so many of them are performing, the luster they add to their high positions. Humanity benefited, civilization advanced—is it not an achievement of which Roanoke may be justly proud?

What is the secret of this success? Wherein does the power lie? It lies in the personal, energizing contact between teacher and student, an influence reduced all but to zero where the students are numbered by the thousand. It is the soul of man speaking to the soul of man. It is the mighty, everlasting truth flashing, like an electric spark, from the pole to the pole. The spirit of power breathes upon the clay, and lo! it becomes a man; it lives. We may erect magnificent buildings; we may equip costly laboratories; we may fill shelf upon shelf, case after case, till the stacks reach to high heaven; but—but if that vital relation fail, the peculiar power of the small college is gone, it has no sphere, and “Mene, mene, tekem, uphar-sin,” is writ large upon its walls.

It becomes us, I say again, it becomes us to pause and take our bearings. Are we tempted to forsake first principles, to seek out new devices? Great institutions with Cræsan coffered overshadow us. With tempting facilities, with alluring opportunities, they draw the student. Our petty thousands, or hundred-thousands, cannot enable us to cope with them. The many-edified, swarming, teeming university, with its millions of money, has its part to perform in the world's work; but it can never do our part. If we perish, it perishes with us. God grant that we be not dazzled by things of sense, that we put our trust in mere appurtenances, that we be not blinded to the spiritual world! With our small means, which could furnish only a ludicrous simulacrum of the great college—besides these small means, I had better say—we have an

open-sesame to the great things of life, the unseen, but eternal verities; and we have our way of approach, our channel of communication with the student, no less effective than that possessed by the great institution; yea verily, more effective, I believe, to the development of character, the making of men.

Upon our Boards of Trustees lies a heavy responsibility in the selection of those who shall come in touch with the young and growing mind. A man may have spent years in preparation, and hold, *summa cum laude*, the highest degree won upon this planet, and yet be unfit for the high calling of teacher. Moreover, it is incumbent upon them to see that the professor is not so overwhelmed with labors that this vital, energizing contact with the student is impossible, that he may, in daily touch with young men, have somewhat to impart; that he may come to his work with freshness and vigor, with that creative power which shall stimulate new thought in the hearer.

Upon us who teach it is incumbent that we guard with jealous care the responsibility entrusted to us; that we keep an eye ever fixed upon the peculiar advantage possible in the institutions in which we serve. Our great danger does not conceal itself in the distraction of such questions as "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" tho' they may press sorely at times. Our danger is far more insidious, far more deadly; it may have spun its bonds about us before we are aware of its presence; and suddenly I may awake to the fact that my particular subject has become a fetich to me. So soon as a man makes any branch of learning an end in itself, and not a means to a higher end, just so soon decay has set its mark. Let the human soul and its vast, unending possibilities be relegated to a second-

ary place and, no matter what be substituted, his usefulness to his college is past.

Nor can the student wholly shift responsibility. Does the spirit of medievalism still possess him; does he assume a hostile attitude, or even one of indifference, to the teaching corps, then for him it is no college, to him no good can come. He has interposed a barrier between himself and that inspiring help which would have added power and luster to his life. Let him place himself in touch with his instructors, ready to receive the good they have to impart, not merely the learning extracted from books and apparatus, but also the higher wisdom found only in the book of life, and the world will know him for helpful words and useful deeds.

Gentlemen of the Board, Mr. President, and members of the Faculty, we congratulate you upon the material advance made in these fifty years, upon the conception of your responsibilities and the spirit with which you have discharged them, upon the results accomplished, and the promising field before you.

Professor G. T. Surface, M. S., of Emory and Henry College, was then introduced.

PROFESSOR SURFACE'S ADDRESS.

As the representative of Emory and Henry College, a sister institution, both in location and organization, I bring you greeting. Our Semi-Centennial Celebration convened in 1887, so that in point of years we have passed your present land mark, but true ideals are neither old nor young, in the embodiment of true wisdom, which is eternal. When Emory and Henry College was struggling for the promotion of more thorough training, and a more enlightened culture, you came to her rescue and

added new leaven to the lump in Southwest Virginia, and we may now point with pride to the splendid results of both institutions. Other institutions have arisen around us, but they are in reality but the representation of the new fruitage from the seed first sown. We do not consider it necessary to emphasize this natural development, for the history of all great movements dates back to certain centralized beginnings. We are the representatives of Christian education in two great churches, both of which have been continuous in their growth, and incalculable in their effects; but the history of your church had its genesis and inspiration in the matchless character of Luther, and ours in the personage and power of Wesley. Let it suffice to say that the natural developments of Christian labor emanate from a great central purpose, as exemplified in the one perfect man, who is the son of God, and that the higher developments in the cultivation of the mind are but closely connected with the development of morals, since the history of education was for many centuries the history of the Church, and the history of the truest education today represents the symmetrical development of the mental, moral, spiritual and physical man.

I desire to call your attention briefly to the work of our denominational schools as a vital factor in our educational system. As has been incidentally mentioned, the great schools of the world had their beginning in the effort of some one churchman or Church organization. This is verified by pointing to the great English, French, German and American Universities, such as Oxford and Cambridge, Goettingen and Vienna, and Harvard and Yale. It is true that in many cases they have passed out from church control and church tutelage through the large donations of wealthy patrons, but they were not

able to pass out until their splendid work had so impressed itself upon the friends of the institution as to merit their liberal endowment. In most of the schools of this class, they have passed from the college curriculum into the university standing. By their side institutions of paramount facilities have arisen, through the patronage and co-operation of rival donors. So rapid has been the evolution, so broad the expanse, and so brilliant the display, that we may have sometimes felt discouraged with our somewhat narrow, limited, and circumscribed surroundings as existing in most of the denominational colleges of this country. Recently popular discussions have arisen as to what place denominational schools shall occupy in the educational system. Some have been so bold as to presage that they are destined to fill minor places in the great system, which would of course mean their ultimate merging into private and state institutions.

It is altogether practicable to ask, what is the place filled by institutions such as ours? Can that place be supplanted? And can we afford to relax a single effort? We study all questions in the light of themselves and of their environment. We are able to arrive at just conclusions with reference to this great question both by logical deduction and practical induction. My own opinion is that the hope of further progress in Christianity depends not only on an enlightened conscience, but a consecrated mind and hand. This being true, the hope of Christianity is in an intellectual culture that conserves the purest and most helpful development of the moral nature. We get results from influences, and influences in the college life come from whatever constitutes precepts and examples within college walls. The preservation of individuality has always augmented the intensity

of thought, and enlarged the influence. Religiously speaking, the highest preservation of spiritual energy and personality is not induced in institutions where emphasizing the individual creed and the personal faith would be considered inapt or undesirable. It is, therefore, a self-evident proposition that a denominational school consisting largely of individuals of kindred thought and sympathetic spirit would give a stronger measure of Christian influence, and certainly a measure more apparent than would be found in what we may term a cosmopolitan student and faculty organization. I know that most of our institutions of learning are, at least, Christian in part, and a study of the statistics seems to show that the work of spiritual uplift is increasing, but this encouraging development is to be ascribed in a measure to special efforts of the Y. M. C. A., which is one of the educational branches of labor, as distinct and specific as any individual denomination. That this influence will continue to broaden and deepen is believed by all possessed of a strong and abiding faith, but it receives its greatest inspiration and its most consecrated and effective recruits from those institutions holding as their first and primary ideal *Christian Education*. The denominational school, therefore, not only has a place in the fundamental principles upon which our faith is founded, and our church established, but is one of the necessary factors for lifting the standard still higher, and for disseminating into the body-mass of the intellectual field heathful seed which shall spring up to the production of an hundred fold.

Let me mention rapidly some of the direct and forceful influences exerted by our church schools. First, I would mention the attractive college life to be found therein as above indicated, and not to be compared to

that of most of the universities and technical schools of the country. Most of them are smaller in attendance, and this makes for the preservation of the individual. By merging the individual, we do it at the expense of the most healthful social customs and privileges,—where the life touches another life under the light of its own worth and merit, instead of touching other lives through the reflex and friction of clans, classes, and sects. By way of parenthesis, I may say that the larger attendance merges the individual life into a clannish following, indexed by fraternity standing and class favoritism. We are perfectly frank to admit that in no sense do we believe such an influence to be favorable to the highest intellectual and moral development.

We find on examination that the best training in the art of writing and public speaking is to be found in denominational schools as a class. For the verification of this statement, we need only to take the alumni lists of your institution, Randolph-Macon, Hampden-Sidney, Emory and Henry and William and Mary Colleges to be amply convinced of the truth of this statement. It is true that much is said with reference to the strenuous life, and the click and nervous stress of these latter days; the imperative demand of the practical, and the utter futility of following old-time practices, or adhering to traditions. So long as we are a social communing people, we will be in need of the arts and devices of persuasive logic and engaging oratory. We honor the days of Virginia's great orators, neither in a sense of tradition-following nor hero-worship, but because Virginia's great orators represented the thought of Virginia's great leaders, and represented it in such a way as to give it the most wholesome and far-reaching influences, which have done so much to give us our present standing as a nation.

Your institution emphasizes the importance of cultivating the powers of public speech, and I congratulate you, young gentlemen, upon the splendid record of your literary societies.

I have not mentioned the good accruing to the cause of education from the healthful rivalry existing between the different denominational schools. There is a rivalry degrading in its every impulse and tendency, and such is the rivalry emanating from prejudice and conflicting ideas of rights and claims. The rivalry of our institutions is, however, a healthful rivalry, in that it neither transgresses nor intrudes, but takes the form of an inspiring emulation. Each recognizes the right of the other to his own field, but each feels a lifting pride of showing results creditable, and whatever advance may be made by one, naturally inspires progress in the other. We must admit that a friendly rivalry is conducive to the highest development of worthy enterprises, and in almost every case the rivalry between denominational schools has been altogether friendly.

The church is an integral factor in our civilization, or more precisely, civilization is a consequent factor of religion. The pulpit is the organ of our faith, the dynamo for spiritual propagation, and essential for differentiated doctrine. Aside from the utility of the pulpit as an educational factor, it is in a certain sense an educational luxury. To the pulpit we look for the revelation of new channels of thought. We at least should esteem it a privilege, cultural as well as elevating, and entertaining as well as instructive. If the pulpit is to fulfil its largest mission, it must measure up to a high standard of mental satisfaction and spiritual edification. For the fulfilment of this, it is necessary that we have an educated pulpit,

and by an educated pulpit I do not mean the ability to read Greek commentaries, but the power of acute observation and apt demonstration, as well as the power of logical and philosophical reasoning. If we eliminate the church schools, whither shall we go for material fit prepared for the Master's use in a masterly way? The large per cent of our ministers come from our own schools, and an acquaintance with the undergraduate department of the different universities will confirm the truth of this statement without further questioning. Alarm is expressed in some directions as to the depletion of our pulpit supplies, but this demand is not ominous, as would seem at first thought, since industrial developments have been somewhat abnormal during the past five years in our immediate section. In the light of this situation, the normal amount of ministerial material has not been quite equal to the abnormal demand. Our faith need not falter. The fountains of wisdom have not dried up: the oracles of God have not vanished. Let us possess an abiding faith that is consonant and consistent, for the fostering of those avenues of instruction outlined by the Great Teacher. We should support the Church schools loyally and without compromise, if for no other purpose than to give to the world an educated ministry.

There is one part of our social and religious life that is in a marked degree influenced by the work of Christian institutions which is not organically allied with the schools themselves. I refer to the influences brought to bear upon the church as a whole through the organized effort of our separate institutions and their representatives. Our pastors feel the burden of duty resting upon them for leading their people into the plain path of duty, relative to the educational environment, by which they should be surrounded. In such an active campaign the pastors

are not only benefitted immeasurably themselves by growing into a fuller realization of the resources and demands of modern education but in a very special sense it becomes a burning theme before their members; and thus society is moved upon by a powerful phalanx of trained workmen, ardent to perform the duty that is most urgent, and swift to be led in the direction that is most profitable. The school is therefore a moving and developing factor not only in the life of the students, and those who have gone out from the institution, but in the national life as a whole. Many people need to be dealt with patiently, to be made to appreciate the value of this education. Not only is the training which comes from recognizing the true meaning and spirit of education, of value to them, but the demands upon them for the tangible, material support of the cause is a source of ultimate and concrete strengthening. History is more enduring than fiction, facts more lasting than sentiment; so is the endeavor which couples with it a sacrifice more potent than that which comes by chance. We need organized effort in all the departments of progress. The church needs this organized effort along consecrated educational lines, lest she be divorced too much from the spiritual, to the material, for the expressions of mind are midway between those of the heart and those of the hand. The one will cast us into a weak and non-purposeful spiritualism, and the other will land us upon the ulterior extreme of materialism. Intellectual culture does not involve nor conduct to estrangement from the highest principle, nor from most acceptable devotion. Higher criticism carries with it no terror while founded upon the solid foundation of more precise investigation, and examined under the searchlight of a conscience inquiring after the highest truth. Let us, therefore not be unduly

alarmed at the innovation outcrops of opinion such as are occasional in our denominational institutions.

The church school has come to stay. When it is no more, the church will have consolidated into a solid combine, ranging somewhere in its creed between moralism and a rationalism of material interpretation. Both of these results as primary are contrary to our orthodox belief. Morality is imperative, but incidental to the regenerate life. Scientific interpretation is but the natural landscape of an acute mental eyesight. It has never had an element of true revelation antagonistic to a rational interpretation of the Bible, for all truth is of God, and God is the truth. We fill a place which cannot be filled otherwise, and in supporting our institutions, we should do it generously, because there is no investment which can bring with it more satisfying results, if we esteem the dividends of the life beautiful as above those of sordid financial gain.

Professor Samuel C. Mitchell, M. A., Ph. D., of Richmond College, was then introduced.

PROFESSOR MITCHELL'S ADDRESS.

What enchantment of scenery, poetic lore, and heroic endeavor hovers over the shores of Lake Como, nestling in the lower stretches of the Italian Alps! Mont Blanc overwhelms the mind by the sheer majesty of its awful grandeur; but not so with the landscape of Como, all whose charms are so richly human and mellow as to glide instinctively into our inmost feelings. Who that has witnessed such scenes can ever be divorced in thought from them? How often does one turn back to the glories that gather about the town of Como, tucked shyly away behind a mountain at the Southern end of this

purpling sheet of water ! I am thinking now, however, not of the Plinys, not of the Garibaldis, whose presence greets us there ; but of Volta, who was the first to make and measure electricity generated by chemical action. For this he was deservedly given honors by Napoleon and statues by his native city. What should then be the reward of the institution, or the man who could determine for us the voltage of spirit, who could tell of its genesis and put into our hand its divining rod ? Such is the mission of the school—the voltage of spirit. It is spirit that gives significance to all that a man plans and does, just as crystalization lends symmetry and beauty to the rock. Our ultimate test of the preacher is neither his erudition nor his eloquence, but what manner of man he is. We toy with his words and sentiments simply as a means of finding out his spirit. After all, the real message, the only message of the speaker is his spirit ; phrases be they polished as those of Everett or jerky as those of Cromwell, are but the wires to conduct this electricity of one's own personality to all who listen.

What attaches to my friend ? Not any wealth, learning or practical ability that he may happen to have. All these are good, but many men have them in abundance to whom I am not in the least drawn. What then ? It is his spirit, indefinable as it is potent, making an atmosphere in which I delight to breathe and grow, as the plant responds to the sun. The tokens of this spirit constitute our lasting work :

“ That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness and of love.”

To the same effect are the words of the wise man : “ Keep thy heart with all diligence, for out of it are the issues of life.” The final lesson imparted by the teacher is *himself*.

The dullest student never forgets the import of that lesson.

Spirit is stronger than organization. An able military critic says that it was not the Roman army that conquered Gaul, but Julius Cæsar. Better an army of stags led by a lion than an army of lions led by a stag. For it is the *esprit de corps* that works wonders, whether in war or in the school. The first thing for the father to consider, in sending his son to college, is not the wealth, material facilities, or numbers of an institution, but rather its atmospheric condition; for by this his son will be more vitally affected than by all these other things. It is enchanting to me to behold the golden setting physically in which Roanoke College is placed, and it is a higher joy to know that the spirit within corresponds to the beauty without. What an unspeakable source of strength and delight it must be to President Dreher, in retiring from the presidency of such an institution, to feel that he has, during the quarter of a century of his term of office, had much to do with moulding the spirit that prevails here. Can there be a higher work than to plant, or radically affect, a college? Future generations, blessed by his labors and wisdom and sacrifice, will pay a tribute to his memory in keeping with the ever-expanding forces, mental and spiritual, proceeding from this center, which he has done so much to strengthen and enrich. He will share in the immortality that inheres in the influences of such an institution of learning as this, standing as it does for the spirit of truth.

It is noteworthy that Christ promised his followers not only truth, but also the spirit of truth. Is there a difference? Are they not related somewhat as a fact and a state of mind? Which is more important for the student to gain from his teacher, a positive acquirement of

information or a mind imbued with passionate love for the truth? The first is like the gift of a bottle of water to a man living in the desert, the latter is the gushing fountain which you teach that ever-recurringly thirsty man to open up for himself in the ground beneath his feet. How corrective and suggestive are the words of Jesus to those cavillers, who tried to wrest the literal meaning of his words into absurdity: "It is the spirit that quickeneth; the flesh profiteth nothing." Should not that sentence act as the divine solvent upon all cast-iron literalisms in the progress of truth? When Jesus was endeavoring to make known to the crass mind of the Samaritan woman the nature of God, and to detach His exalted being from race prejudice and local pride, he said, gathering into one word the essential attributes of Deity: "God is a spirit."

Professor Richard H. Hudnall, A. M., Ph. D., of the Virginia Polytechnic Institute, was then introduced.

PROFESSOR HUDNALL'S ADDRESS.

Mr. President, Members of the Board of Trustees, Ladies and Gentlemen:

Coming as I do from a sister institution of learning in a neighboring county, almost in elbow touch with your little city of peace and your great literary centre, it is but natural indeed that I should crave utterance for that thrill and pride which I feel tonight in this Semi-Centennial Celebration; and it is but natural, too, that I should confess to a feeling of peculiar pleasure and delight in being honored among the participants on this splendid occasion of fond memories and glorious hopes.

The Virginia Polytechnic Institute at Blacksburg has watched with keenest interest the growth and develop-

ment of Roanoke College, sorrowing in her reverses and glorying in her successes; and the Institute rejoices in the opportunity of uniting with you tonight in fittingly commemorating your glorious achievements of half a century. It is the modest mission of the representative of the Virginia Polytechnic Institute to bring to you fraternal greetings, hearty congratulations, an expression of renewed fellowship, and to bear to you a message of good will for the future. While our lines for work have been varied to some extent, yet our larger aims and interests have been one, so to speak, and the common purpose of us all has been the enlargement, uplifting, and betterment of the youth of our land.

As we view the educational situation of today we find much to inspire courage and hope; two tendencies, however, are to be noted which need to be carefully watched and considered if we are to secure the best results. The first of these is the undue haste shown in some lines of educational work. We live in a progressive age, it is true. Our individual and national life is daily throbbing. Young men, anxious to "get into life," are clamoring for shorter courses, and colleges North and South are responding to the demand. Latin and Greek, so important as a means of culture and discipline, are here and there being displaced; fundamental courses are being greatly abridged. The cry for early specialization is everywhere heard. It should not be forgotten that generalization should precede specialization. A man is all the better specialized for being broad in learning and sympathy. The Latin phrase "*festina lente*" (make haste slowly) is full of suggestive and wholesome advice. A noted French surgeon advised his students in operating not to be in a hurry, for there was no time to lose. A second tendency to be observed is that of unduly exalt-

ing the materialistic spirit. The age is a pushing, progressive, practical one. "An acre in Middlesex is worth a principality in Utopia" is the maxim of the time. What shall we build? What sort of machine shall we construct? What shall be its capacity and power? How much wealth in a given time will it produce? These are the significant questions rather than, what shall we put upon canvas for the study and admiration of the world? What figure shall we carve from the marble? What shall we record in immortal verse? Today we need the artist as well as the artisan. In this absorbing age of materialism we need the restraining and helpful influence of a new idealism. We are to work not only with ideas but toward great ideals. "Hitch your wagon to a star" is the Emersonian doctrine.

Education is a many-sided thing. The *whole* man is to be developed. His artistic, æsthetic, moral and ethical nature must likewise be attended to. Says Montague: "We have not to train up a soul, nor yet a body, but a man, and we cannot divide him." Light in the head, heat in the heart, skill in the hand—this is education. "To develop in each individual all the properties of which he is susceptible is," according to Immanuel Kant, "the object of education." Herbert Spencer well says, "To prepare us for complete living is the function which education has to discharge." It has been wisely said "The world needs today not more men, but more *man*."

The ultimate end and purpose then of our efforts is to educate the *whole* man, and the whole man is to be a *holy* man. Education, therefore, is as Cardinal Newman has said, "a high word;" yes it is a sacred term of dealing with man made in the image of his Creator, and with

God-given talents and faculties. Education is not only a leading out, but a leading upwards as well; it has height as well as depth. Education means "training up as vines are trained up poles. 'Train up a child in the way he should go.'" After all, education is character-work, eternity work. Our education must then be cultural, philanthropic, beneficent, inspirational and salvational.

The highest ideal in true education is reached when the human being is prepared for hearty and harmonious co-operation with the divine. What an ennobled and sublime conception it is of bringing God and man, heaven and earth together! Emerson once wrote: "The currents of the Universal Being circulate through me; some part or particle of God." When that memorable essay on "Nature" appeared in 1836, the question as to the authorship was at once asked, and there came the reply, "God and Ralph Waldo Emerson." How striking indeed is the inscription on the great granite boulder that marks the resting place of the "Sage of Concord:"

"The passive master lent his hand
To the vast soul that o'er him planned."

Kepler, the "Legislator of the Heavens," is said to have exclaimed in a moment of enthusiasm, "Oh God, I think thy thoughts after thee."

It was Mrs. Browning who voiced the sentiment:

"There's a heaven upon earth,
And every bush aflame with God."

and Tennyson who sang; "Our wills are ours, to make them thine."

If we are to expect "great things" in the future, let us attempt great things, always working towards the very highest ideals. If we are to reap a rich harvest, let

us sow the best seed, for whatsoever we sow, that shall we also reap.

“There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best shall come back to you.”

THURSDAY—COMMENCEMENT DAY.

ADDRESSES BY GRADUATES.

At 10 A. M. on Thursday, June 11, the procession formed in order at the Court House and, preceded by the Salem Band, marched to the auditorium. A large audience again assembled. The faculty, trustees, Governor Montague, President Dabney, invited guests, and members of the graduating class were seated on the platform.

Prayer was offered by Rev. James Bryson Greiner, D. D. (class of '61); Rural Retreat, Va.

President Dreher introduced the representatives of the graduating class, who spoke in the following order:—

Virgil Greiner Copenhaver, Adwolf, Va.—subject—
“Utilitarian Trend of Education.”

Kiusic Soho Kimm, Seol, Korea—subject—“Russia in the Far East.”

Herman Paul Mann, Cumberland, Md.—subject—
“Religion in Education.”

Littell Gwinn McClung, Salem, Va.—subject—“The Louisiana Purchase.”

Errell Hogan Orear, Coal, Mo.—subject—“Co-operation in Church Activity.”

These addresses were well-prepared, forcibly delivered, and favorably received.

In introducing Governor Montague President Dreher extended to him a most cordial welcome and assured him that the authorities of the College appreciated the honor of his presence as the Chief Executive of the State and that they were also grateful for such an expression of his interest in the Jubilee Celebration of the College. On being introduced the Governor was received with great applause.

[It is sincerely regretted that Governor Montague has not been able to furnish the Committee a copy of his able address or to reproduce it substantially for this publication. The report printed below is taken from THE SALEM SENTINEL, published on the day on which the Governor spoke.]

GOVERNOR MONTAGUE'S ADDRESS.

"The special feature of graduation day was the speech by His Excellency the Governor of Virginia. Mr. Montague is a deep thinker and a polished orator. His words were greeted with rounds of applause from the vast audience. He spoke upon the educational conditions of the State fifty years ago, the change that occurred for the better at that time, Roanoke's heroic stand throughout the horrors of civil strife, and the new start, the new life she took upon herself at the close of that conflict. The war changed the face of the whole educational system, and transferred the opportunities from the classes to the masses. Our State has begun to take the lead in free schools as she always has done in higher education. The end and purpose of every good democratic government is to give every individual man the

opportunity to become the wisest, the best, the most honest and energetic it is possible for man to become. Conditions have been revolutionized in the South. We must meet this change by the education of the masses of our people,—the white man first; and neither white nor black should have education faster than he can digest it.

* * * The intellect is not dominant and supreme in the human mind; the emotions, if untrained, will ride triumphant over the intellect. Let us have a full, a practical, education. Every man standeth or falleth according to his merit and ability. Let education strive to make man better and more useful. * * Happiness consists not in avoiding, but in overcoming, difficulty. * * You cannot measure service with conscience, by a money price.' The Governor in closing tendered his congratulations to the College, and to its retiring President, and all connected with the institution, for long years of faithful efficient work in the service of the Old Dominion."

President Dreher expressed the great pleasure it gave the trustees and faculty to have present one who had distinguished himself in the cause of higher education and had done so much to forward the recent movement for improved educational facilities in the South. He was, therefore very happy to introduce President Charles W. Dabney, L. L. D., of the University of Tennessee.

PRESIDENT DABNEY'S ADDRESS.

[Much to the regret of the committee, President Dabney has not been able to furnish a copy of his scholarly and able address, or even to reproduce it in outline for this publication. His theme was the development of



HON. A. J. MONTAGUE.
GOVERNOR OF VIRGINIA.



CHARLES W. DABNEY, LL. D.
PRESIDENT OF THE UNIVERSITY OF TENNESSEE.

educational theory and practice during the last fifty years, the period of Roanoke's history, and the many changes in method and ideal in the higher education since the College was founded. The distinguished speaker made an earnest plea for education on broad lines, and for such an expansion of educational facilities and opportunities as would bring some of the broader forms of culture within the reach of all.]

During the exercises the Minister Plenipotentiary from Korea to the United States, Mr. Min Hiu Cho, and the Secretary of the Legation, Mr. Seung Ku Ye, arrived, having been delayed by a belated train. They were escorted to seats on the platform, and President Dreher extended to them a very cordial welcome and assured them of the warm interest felt by the Faculty in the education of Koreans, a number of whom had already been students at the College, the one graduating at this time being the second to take the degree of Bachelor of Arts at Roanoke.

CONFERRING OF DEGREES.

By authority of the Trustees, President Dreher conferred degrees as follows:

BACHELOR OF ARTS.

On the members of the graduating class:

John Floyd Cook, Centennial, W. Va.

Virgil Greiner Copenhaver, Adwolf, Va.

Reuben Hansen, Chicago, Ill.

Albert Kerr Heckel, Alleghany, Pa.

Kiusic Soho Kimm, Seoul, Korea.

Herman Paul Mann, Cumberland, Md.

Wilbur Chemnitz Mann, Cumberland, Md.

Littell Gwinn McGlung, Salem, Va.

Errell Hogan Orear, Coal, Mo.

Delmer Neal Pope, Croft, N. C.

MASTER OF ARTS.

John David Mauney, A. B. (class of '02), Kings Mountain, N. C.

Rev. Charles William Rufus Kegley, A. B. (class of '98), Wilmington, N. C.

MASTER OF ARTS (HONORIS CAUSA.)

Henry Johnston Darnall, Adjunct Professor of Modern Languages, University of Tennessee, Knoxville, Tenn.

Rev. Frederick Goodwin Ribble, Professor in the Bishop Payne Divinity School, Petersburg, Va.

DOCTOR OF DIVINITY.

Rev. Luther Leigh Smith, A. M. (class of '77), President of the Board of Missions of the United Synod, Strasburg, Va.

Rev. Matthew Brewster, A. M. (class of '81), Rector of Christ's Episcopal Church, Mobile, Ala.

Rev. Melancthon Gideon Groseclose Scherer, A. M. (class of '81), Professor in the Lutheron Theological Seminary, Mt. Pleasant, S. C.

Rev. Henry Neidig Fegley, A. M. (University of Pennsylvania, class of '69), Professor in Irving College, Mechanicsburg, Pa.

Rev. James Wilson Bixler, A. M. (Amherst College, class of '82), pastor of the Second Congregational Church, New London, Conn.

DOCTOR OF LAWS.

Hon. William Rush Day, A. M., Associate Justice

of the Supreme Court of the United States, Washington, D. C.

Martin Parks Burks, A. B., B. L., Professor of law in Washington and Lee University, Lexington, Va.

AWARD OF PRIZES AND DISTINCTIONS.

The Junior Prize Scholarship in English was awarded to Miss Willie Gates Moffett, of Salem, Va., and was presented by Dr. Chas. W. Kent, of the University of Virginia.

The Trustees Medal in Mathematics to Reverdy Elie Kieeny, of Woodsboro, Md.—presented by Prof. Wm. M. Graybill, of Roanoke, Va.

The Faculty Medal in Greek to Ralph Roy Richard, of Lovettsville, Va.—presented by Prof. J. L. Armstrong ('72-74), of Randolph-Macon College.

The Literary Societies Medal in Oratory, contested for on Monday night, to Wilbur Chemnitz Mann, of Cumberland, Md.—presented by Rev. C. Armand Miller (class of '87), of New York city.

FIRST DISTINCTIONS.

Annie Marie Davis, Salem, Va.
Reuben Alonzo Goodman, Amity, N. C.
George Gose Peery, Graham, Va.
Paul Wayne Ritchie, Washington, D. C.
Frisby Davis Smith, Bloom, Va.
Wade Hampton Stemple, Carmel, W. Va.

SECOND DISTINCTION.

Henry Matthew Bandy, Salem, Va.
Charles Clinton Broy, Sperryville, Va.
Harry Franklin Coffelt, Jadwyn, Va.
James Ira Coiner, Waynesboro, Va.

Julia Ethelyn Crabtree, Salem, Va.
Claudine Ferguson, Salem, Va.
Charles Clifford Grove, Salem, Va.
Marion David Huddle, Rural Retreat, Va.
James Alfred Crockett Hurt, Salem, Va.
Earl Conway Iden, Bloomfield, Va.
Reverdy Elie Kieeny, Woodsboro, Md.
Kiusic Soho Kimm, Seoul, Korea.
Elmore Walstine Leslie, Salem, Va.
George Gilbert Ludwig, Mooresville, N. C.
Herman Paul Mann, Cumberland, Md.
Wilbur Chemnitz Mann, Cumberland, Md.
Charles Edward Mason, Jett, Ky.
Willie Gates Moffett, Salem, Va.
Errell Hogan Orear, Coal, Mo.
Laura Holland Painter, Salem, Va.
Harley Augustus Scott, Concord, N. C.
Stanley Pulliam Shugert, Charles Town, W. Va.
Cephas Switzer, Zion Hill, Va.

ANNOUNCEMENTS.

President Dreher made the following announcements:

That by authority of the Board of Trustees certificates of the completion of the course of study would be issued as follows:

In the course for the degree of Bachelor of Arts to
Claudine Ferguson, Salem, Va.

In the course for the degree of Master of Arts to
Mabel Killian Bowman, Salem, Va.

Nellie Moselle Clive, Springwood, Va.

Belle Grey Folks, Salem, Va.

Elizabeth Trimble Painter, Salem, Va.

That John Nicholas Ambler, A. M., Acting Steere Professor of Mathematics and Astronomy, had been promoted to be full Professor in that department; and that Frederick Bittle Kegley, A. M. (class of 1900), Tutor in the College for the past year had been appointed Instructor in Ancient Languages for next session.

The students of this fiftieth session were warmly commended for the remarkable record they had made for good order and faithful work.

President Dreher then spoke substantially as follows;

PRESIDENT DREHER'S REMARKS.

Although the purpose of resigning at the end of my twenty-fifth year in the Presidency of Roanoke College was formed several years ago, and although the Trustees were formally notified of this purpose on March 27th of this year, I still hoped that my resignation would not become generally known until it was officially announced by the Trustees. Now that it is already known, however, that my resignation was accepted on last Monday evening, the 8th inst., I need have no hesitation in referring to it. I have no intention whatever of making a valedictory address at this time; indeed, after spending so many years of my life in the College and town, thirty-two as a member of the Faculty and twenty-five as President, it will be hard to say farewell, and I may well postpone that painful task, since my resignation is not to take effect at once. To-day I do not care to refer to myself or my work, but I do wish to speak out of a full heart and long experience some words for my successor. Dr. John Alfred Morehead, a graduate of Roanoke, of the class of 1887, has been unanimously elected to succeed me; and as he is a man in whom I have the utmost con-

fidence, a man of a noble and generous spirit, who will not hesitate to make any sacrifice necessary for the success of the College, I sincerely hope that he may accept the position to which he has been called. As no man can succeed in such a work as this without co-operation, I bespeak for my successor, whoever he may be, cordial and general co-operation in the difficult task of building up the College. As the town is so largely benefited by the institution and owes so much to it, the new President ought to have the support and co-operation of the people of Salem. There is something inspiring in working for the public good in a friendly and encouraging atmosphere. As a matter of course, a President must have the cordial, united, and unwavering support of the Faculty; for without this, in spite of his best efforts and most heroic self-sacrifice, the work will not be permanently successful. He must have the support also of the Board of Trustees, the legal custodians of the institution. A College is not an institution to make money or serve selfish ends, but to render noble service for the welfare of the public. Hence the money given to the College for endowment is a sacred trust for the public good, and the Trustees should appreciate their responsibilities in discharging the high trust committed to them. They should not only give to the President of the College their moral support, wise counsel, and cordial co-operation, but they should also recognize the obligation to contribute of their own means, as they may be able, for the upbuilding of the institution. It is to be expected that the graduates and former students of a college will always stand ready to promote its best interests in every possible way.

At the end of fifty years Roanoke has a host of old students, scattered throughout our own country and also

in foreign lands, who ought to rally around their Alma Mater, now entering upon her second half century of useful service. These old students can do much to encourage the new President in his arduous labors, and I hope they will not fail to give him their active and constant co-operation. Besides all these I have mentioned, there is yet a large circle of friends on whom the new executive must rely for help in strengthening the College for better work in the coming years. If the co-operation for which I plead most earnestly is given to my successor and the College enters upon a new era of prosperity and usefulness, then indeed will my hope be realized and my prayer answered.

The benediction was pronounced by Rev. Dr. Greiner.

PRESIDENT DREHER'S RECEPTION.

In the afternoon of Commencement Day, from four to six, President Dreher held a reception in honor of Governor Montague and other guests in the handsomely decorated College Library—a very largely attended and successful function. Those who came to pay their respects were introduced by Colonel A. M. Bowman and Professor H. T. Hildreth, Ph. D., of the Reception Committee. On President Dreher's right stood the Governor, the Korean Minister and Secretary, and President Dabney. Next came the ladies who assisted in receiving, Mesdames S. C. Wells, H. E. Blair, A. M. Bowman, H. T. Hildreth, L. A. Fox, and W. A. Smith. Mesdames W. F. Morehead, J. N. Ambler, W. W. Moffett, and L. McReynolds and Misses Margaret Painter and Janet Ferguson served the refreshments in the Reference Library.

Mrs. George W. Holland, of Newberry, South Carolina, and Mrs. W. C. Pendleton, of Tazewell, Virginia (daughters of the first President of the College), and Mrs. Chas. W. Dabney, of Knoxville, Tennessee, received marked attention.

It seemed to be the general opinion that this reception was one of the most delightful features of the Semi-Centennial Celebration. Although given in honor of the Governor and other guests of the College, it served also to mark the close of the twenty-fifth year of Dr. Dreher's presidency.



CLASS OF 1903.

APPENDIX

Most of the matter in this Appendix
is reprinted, slightly revised, from the
Roanoke Collegian for June, 1903.

APPENDIX.

RESIGNATION OF PRESIDENT DREHER.

The announcement during Commencement week of Dr. Julius D. Dreher's resignation as president of Roanoke College, came as genuine surprise and was a source of sincere regret both to his own friends and to all interested in the College. Although his resignation had been in the hands of the trustees since last March, it was not finally acted upon and accepted until the annual meeting of the board on June 8th, and the general public had till then received no intimation of his purpose to lay down the work to which he had devoted so many years of distinguished and unselfish service. His life and work have been so intimately associated with the College that it seemed only right and proper that he should remain permanently to direct the affairs of the institution.

Dr. Dreher is a native of Lexington county, S. C., where he was born October 28, 1846. He was graduated from Roanoke College in the class of 1871. Immediately after his graduation, he became a member of the faculty, and served his Alma Mater successively as instructor, professor of English, and financial secretary. In 1878, on the resignation of Rev. T. W. Dosh, D. D., from the presidency, it was felt by the trustees that Dr. Dreher's character and training marked him as the one peculiarly fitted to direct the fortunes of the institution. He was therefore elected president and at once entered upon his duties. Since then an account of his life is also an account of the growth and expansion of Roanoke. He found the College loaded with debt, without endowment, without a library building, and with a small corps of instructors. He leaves it free from debt, with a good endowment fund, with a fine library building containing 22,000 volumes, with a faculty strengthened and enlarged, and with courses of study expanded and equipments generally improved. During the twenty-five years of his presidency the College has received, mainly through his untiring efforts, quite a large sum of money in bequests for endowment and scholarships, and in gifts for current expenses from year to year and for the enlargement and improvement of the college property, and finally the substantial work of remodeling the buildings by contributions from graduates and former students. More than three-fifths of the graduates of the College have received their diplomas from his hands. While President Dreher has devoted his energies mainly to the work of Roanoke College, his interest in the cause of education generally is shown by his published addresses on various educational topics.

As a member of the committee which called the first Conference for Education in the South at Capon Springs, W. V., in 1898, he helped to organize what has become one of the most important educational movements in the South. He has also taken much interest in the library movement in the South. In 1881, Williams College conferred on him the honorary degree of Doctor of Philosophy.

Here and elsewhere President Dreher's host of friends can not fail to be highly gratified at the many beautiful tributes paid by so many of the commencement speakers both to his own character and to his distinguished services for the institution. Heartfelt words of praise and regret were uttered not only by the Roanoke men, but also by Governor Montague, President Dabney, President Denny, and by other representatives of our sister institutions. Many flattering notices appreciative of his services have appeared in the public press North and South. In all these expressions both of praise and regret his many friends here and throughout the country will most heartily unite. The Faculty and the Board of Trustees also adopted resolutions expressive of their appreciation of President Dreher's services to the College.

President Dreher's resignation was not due to any sudden impulse or new conditions at the College, but was in accordance with a purpose formed several years ago to retire at the end of his twenty-fifth year. His plans for the future have not yet been made public, but as he was only thirty-two when called to the presidency, (though in point of service he is now the senior college president in Virginia), he is yet too young to retire from active life. Wherever he goes he will be followed by the best wishes of his friends at the College and throughout the country.

As President Dreher's resignation was accepted to take effect not later than September 1st, and as he has yielded to the urgent request of Dr. Morehead to remain in his present position as long as possible, he will continue in office until that date, when the new president will take charge.

PRESIDENT MOREHEAD.

It has already been announced through the press that Dr. John Alfred Morehead, of the class of '89, was unanimously elected president of Roanoke College by the trustees at their annual meeting on June 8th. As he gave formal notice of his acceptance on the 26th of June, it seems proper to say something here of his qualifications for his new duties.

John Alfred Morehead was born near Dublin, in Pulaski County, Virginia, Feb. 4, 1867. He is one of five sons of Mr. James W. Morehead, all of whom are alumni of Roanoke, this be-



PRESIDENT JOHN ALFRED MOREHEAD, A. M., D. D.
ELECTED JUNE 8TH 1903.

ing the largest number of graduates of the College in one family. He graduated at Roanoke College with honor in 1889, taking the degree of Bachelor of Arts and receiving that of Master of Arts five years later. During the session of 1889-90 he taught in the College so acceptably that he was asked to continue in the work; but, feeling called to the gospel ministry, he entered the Mt. Airy Theological Seminary in Philadelphia, from which he graduated in 1892. On October 6th, of that year, he married Miss Nellie Fisher, of Wythe county, Va. He served the Lutheran congregation in Burke's Garden, Va., for two years and a half and was then called to Richmond, where he did four years of highly successful work. While only thirty-one years of age he was tendered, in 1898, the position of President of the Theological Seminary of the United Synod at Mt. Pleasant, near Charleston, S. C. In this position he has shown marked ability not only as an inspiring instructor, but also as an efficient worker in strengthening the Seminary financially and otherwise. When it became known that the presidency of Roanoke College had been tendered to him, the strong efforts made by friends of the Seminary to induce him to remain there gave most striking proof of the high value placed on his services. While appreciating his work there the friends of Roanoke could not help urging upon him the consideration that the position tendered him here would open to him a field of wider influence and greater usefulness.

As a student and an instructor in his Alma Mater, as a pastor and a professor of theology, as well as by wide reading and observation, Dr. Morehead has become impressed with the great importance of Christian education. He has not confined his studies and reading within the sphere of his particular work, but he has read much besides in general literature, history, sociology, ethics, and on educational topics. The advantage of travel and study abroad in 1901-02, still further widened his horizon, so that he has learned to take a broad and comprehensive view of human life and of education in its relation to the progress of Christian civilization; and we may feel confident that he will want Roanoke to do its full share of work for both church and state. In recognition of Professor Morehead's scholarly attainments, his Alma Mater conferred the degree of Doctor of Divinity on him in 1902. He is one of the youngest men ever thus honored by the College.

It must be regarded as remarkable, if not providential, that the faculty and trustees could all unite on one man and pledge him their cordial support and co-operation. Dr. Morehead has the confidence also of the graduates, ex-students, and friends of the College generally. He will need all the co-operation promised in order to succeed in the arduous work he is about to undertake. To a man of his generous and self-sacrificing spirit, the difficulties of the position made a strong appeal for his acceptance. Now in his

thirty-sixth year, in the full vigor of physical and intellectual manhood, he has before him a great opportunity to do an important work in the cause of Christian education. A man of fine presence, of engaging manners, of earnest piety, and thorough consecration, he will no doubt win the hearts of the students and make friends for Roanoke wherever he may go. That he may always have the co-operation necessary to the highest success of the College should be the wish and prayer of every one really interested in the welfare of Roanoke.

J. D. D.

ROANOKE'S FIFTY YEARS.

In the life of an institution fifty years is not a long period ; but it is time enough in which to develop the spirit of a college and to show whether there is a place for it in the domain of higher education. Judged by the work accomplished in the midst of obstacles, and mainly without endowment, Roanoke has certainly made a remarkable record and has won an enviable reputation. Comparing our fifty years with a like period in the history of many older and even stronger colleges, we find reason to be gratified that Roanoke has done so well, considering her humble beginning and the difficulties in the way of achieving success. What college of the same rank ever lived through its first three decades without a dollar of income from endowment, and did so much good work in the face of so many obstacles and so much competition ? What college of its size to-day in any part of our country has a more scholarly faculty ? In the South, is there a single other college, not supported by the state, which has better library facilities ? With a strong faculty and a good working library a college has the two things most necessary to give a liberal education and fit young men for lives of useful service. That Roanoke is giving such training may be seen from the high standing of her graduates in universities and professional schools and in the professions and other vocations of actual life.

The advantages of Roanoke have been recognized and appreciated. Students have been enrolled from some twenty-five states of the Union and from a number of foreign countries. In fact Roanoke is the most cosmopolitan college in the South. The graduates, now numbering 520, may be found laboring in about thirty states and territories and in a number of foreign lands. The partial course men, more than 2,000, are scattered throughout our country and the world. If we had statistics to show how much work all these have done we would then better appreciate what Roanoke has accomplished in fifty years. We cannot do better than to close this brief statement by reproducing here part of an

editorial on the Twenty-fifth Anniversary of the College, from the *COLLEGIAN* for June, 1878, as follows :

“ But, as from the eminence of the past, we look back over the fields already won and the success already achieved, let us remember that our work is only begun—that we are building for the coming centuries, for all time, for eternity ! If, satisfied with the success of the past and the prosperity of the present, we relax our efforts and fold our hands, then our very success and prosperity will prove our greatest curse. For an institution is never stronger than when in the midst of present difficulties and threatened dangers, its friends rally as one man to pledge anew undying devotion to their Alma Mater. Remembering this, let us from the high position of present advantage, survey the future, so full of difficulties and yet so full of highest possibilities—yea, of brightest promise, and resolve that what may be done, shall be done. If, with what has already been accomplished and the proud reputation already won, Roanoke does not march on to the fulfillment of her high destiny, it will be because her legal guardians and instructors fail in interest and affection, or because her sons, hitherto so enthusiastic in their devotion, shall prove recreant to the trust, which, year by year, is being more fully committed to their charge. We look to every man to do his duty. With the hearty co-operation of trustees, faculty, and students, and the encouragement of friends at home and abroad, we may look forward with undiminished confidence to the ultimate success of our Alma Mater. With a past so full of encouragement, so rich in precious legacies of consecrated zeal ; a present so full of gratifying results and so bright with hope ; let us march on to the land of promise to take possession of our future inheritance.”

SEMI-CENTENNIAL BUILDING FUND.

At the Commencement in June, 1902, the Alumni Association inaugurated a movement to erect a Science Hall, in commemoration of the Semi-Centennial of the College. Later a plan was adopted for the enlargement of the main building by erecting a third story for the scientific department for connecting the east and west halls with the main building and for remodeling these three old buildings. The accompanying cut, made from the architect's drawing, gives a good idea of the exterior of the improvements planned. The interiors of the buildings are also to be remodeled and greatly improved.

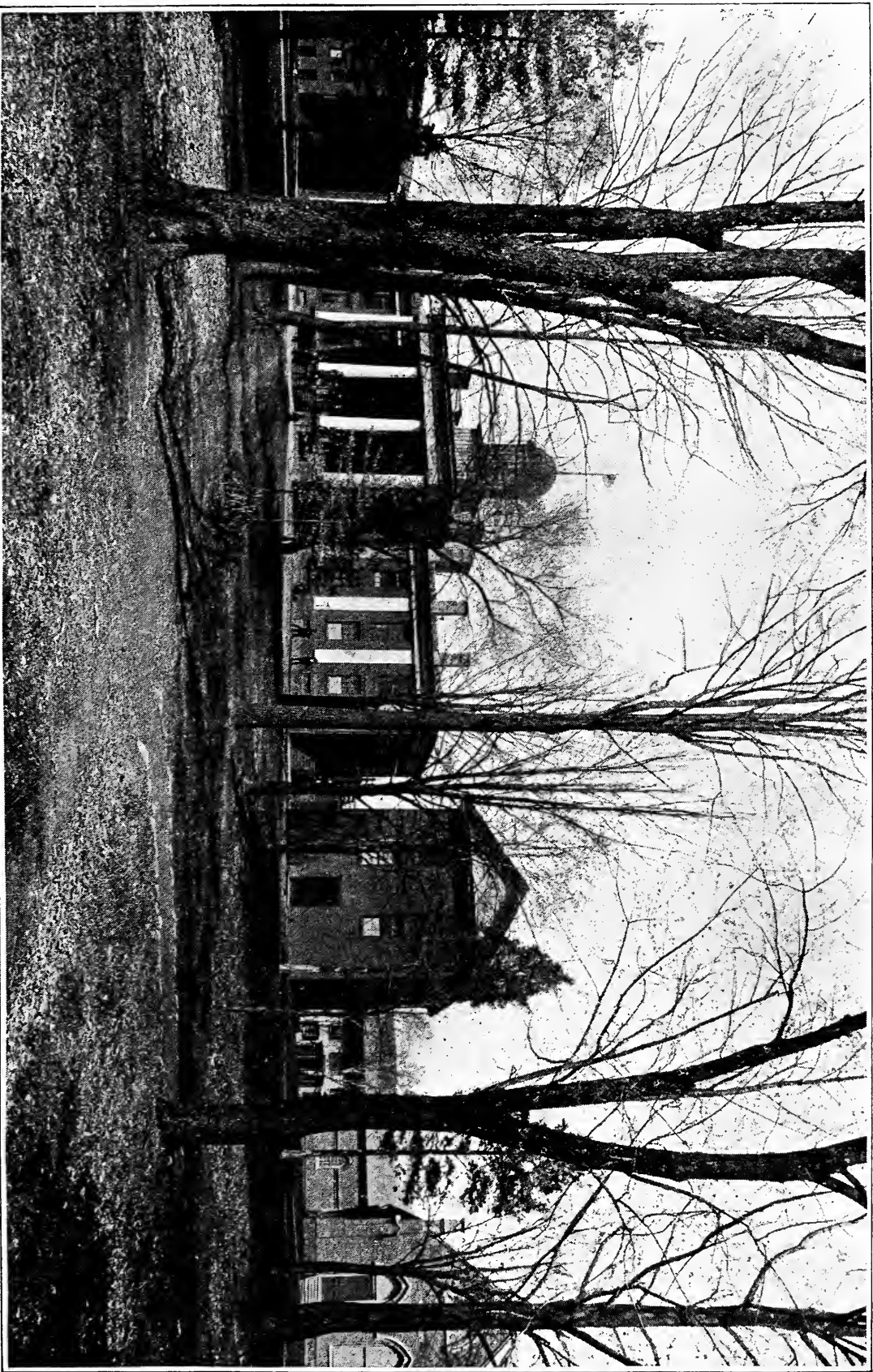
Committees of the Alumni Association and of the General Association have co-operated in this effort, and the work on the main building will be completed in the fall of 1903. The Central Committee, appointed to raise funds, is as follows : Dr. Julius

Dreher, Chairman; Robert W. Kime, Frank H. Chalmers, James P. Woods, John T. Crabtree, C. B. Cannaday, and J. S. Baer.

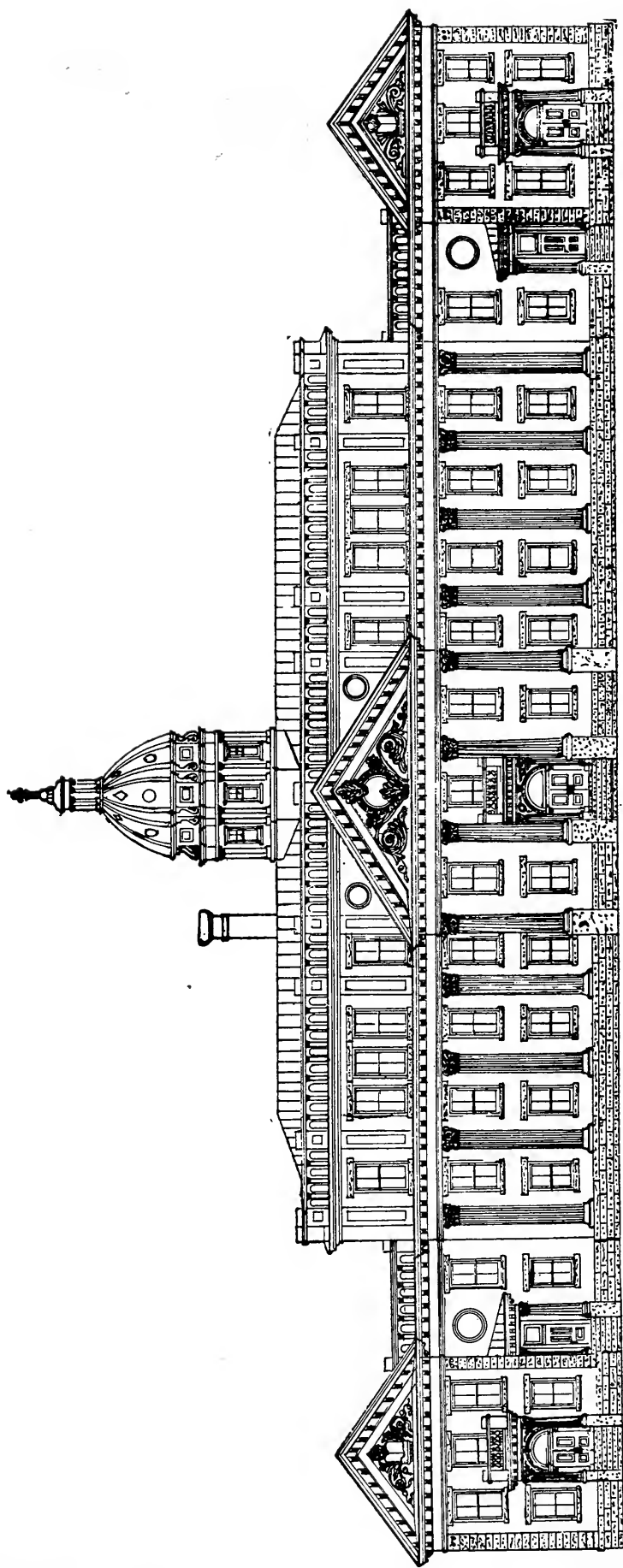
In response to the appeals sent out by this Committee, a considerable number of subscriptions have been received, and the list is here published in order to place on record this evidence of the interest of the graduates and ex-students in the welfare of the College.

LIST OF SUBSCRIPTIONS.

A Virginia Graduate (who withholds his name),	\$1,000
James Ellwood Jones ('85-88), Switchback, W. Va.,	1,000
Thomas H. Cooper ('84-88), Cooper, W. Va.,	1,000
Wm. George Freeman ('85-88), Freeman, W. Va.,	1,000
John Thomas Lupton (class of '82), Chattanooga, Tenn.,	1,000
Ernest C. Klipstein ('68-69), New York City,	500
Dr. Julius D. Dreher (class of '71), Salem, Va.,	500
Dr. John Alfred Morehead (class of '89), Salem, Va.,	200
Prof. W. F. Morehead (class of '84), Salem, Va.,	200
Prof. W. A. Smith (class of '85), " "	200
Prof. L. A. Fox, D. D. (class of '68), " "	100
Rev. F. N. V. Painter, D.D. (class of '74), " "	100
Asst. Prof. C. B. Cannaday (class of '92), " "	100
F. H. Chalmers (class of '73), " "	100
Dr. A. A. Cannaday ('82-83), Roanoke, Va.,	100
Rev. S. A. Repass, D.D. (class of '66), Allentown, Pa.,	100
Rev. C. A. Marks (class of '74), Richmond, Va.,	100
Wm. C. Dreher (class of '78), Berlin, Germany,	100
Rev. C. Armand Miller (class of '87), New York City,	100
Watts B. Dillard ('77-82), Salem, Va.,	100
Ivan V. Yonce ('84-87), Salem, Va.,	100
R. W. Kime (class of '89), Salem, Va.,	100
J. P. Woods (class of '92), Roanoke, Va.,	100
President J. H. Turner (class of '67), Lutherville, Md.,	100
Rev. Wm. R. Brown (class of '83), Corinth, Va.,	100
William C. Graichen ('72-77), Winchester, Va.,	100
Rev. R. C. Holland, D. D. (class of '60), Charlotte, N. C.,	50
Rev. Edward H. Ward, D.D. (class of '70), Pittsburg, Pa.,	50
Col. Geo. C. Cabell, Jr. (class of '88), Danville, Va.,	50
Dr. R. Minor Wiley (class of '92), Salem, Va.,	50
Mayor W. T. Younger ('71-72), Salem, Va.,	50
E. S. Dreher (class of '88), Columbia, S. C.,	50
Dr. J. P. Killian ('67-69), Salem, Va.,	50
John W. Williams ('86-87), Pearisburg, Va.,	50
Dr. Edgar A. P. Cole ('87-88), Hot Springs, Va.,	50
Rev. J. I. Miller, D.D. (class of '59), Summit, New Jersey,	50
Dr. William P. Reese ('65-66), Taylor's Store, Va.,	50
Rev. Edward E. Sibole, D.D. (class of '71), Philadelphia,	50



ROANOKE COLLEGE BUILDINGS—AS THEY WERE.



THE BUILDINGS AS THEY WILL BE (NOT INCLUDING THE LIBRARY BUILDING).

LENGTH, 243 FEET; HEIGHT, 50 FEET; TO TOP OF CUPOLA 96 FEET.

Rev. L. A. Mann, D.D. (class of '60), Cumberland, Md.,	50
President C. B. King (class of '83), Charlotte, N. C.,	50
S. S. Cassell (class of '90), Corinth, Va.,	50
Rev. C. W. Cassell (class of '93), Graham, Va.,	40
Rev. Paul Seig (class of '87), Wytheville, Va.,	40
A. E. Peery (class of '82), Burke's Garden, Va.,	30
Rev. Thornton Whaling, D.D. (class of '79), Lexington, Va.,	25
Rev. P. H. Miller, D.D. (class of '73), Westminster, Md.,	25
George D. Brown (class of '86), Corinth, Va.,	25
Floyd B. Brown (class of '76), Enochville, N. C.,	25
H. S. Bales (class of '99), Rural Retreat, Va.,	25
Rev. W. P. Huddle (class of '82), Madison C. H., Va.,	25
Rev. S. C. Ballentine (class of '91), White Rock, S. C.,	25
F. B. Kegley (class of '00), Salem, Va.,	25
W. Lee Powell ('90-91), Newport News, Va.,	25
W. G. Rhyne ('96-98), Mt. Holly, N. C.,	25
J. E. B. Smith (class of '99), Blacksburg, Va.,	25
James S. Persinger ('79-80), Salem, Va.,	25
Orran D. Oakey ('79-83), Salem, Va.,	25
Rev. J. W. Smith (class of '83), Ephrata, Pa.,	25
Rev. J. Wm. McCauley (class of '99), Cumberland, Md.,	25
Floyd Keeler (class of '01), General Theo. Sem., N. Y.,	25
Rev. F. L. Robinson ('98-99), Earlysville, Va.,	25
Paul S. Davis ('66-67), Salem, Va.,	25
R. E. Borden (class of '80), Capon Road, Va.,	25
W. M. Cunningham (class of '02), Lisbon, Ohio,	25
Dr. P. H. Killey ('62-64), Vivian, W. Va.,	25
John L. Logan (class of '87), Norfolk, Va.,	25
W. M. Murrell (class of '74), Lynchburg, Va.,	25
Rev. J. B. Umberger (class of '84), Osnaburg, O.,	25
C. C. Minor (class of '75), Bristol, Tenn.,	25
G. S. Bowman (class of '94), Salem, Va.,	25
O. C. Rucker (class of '81), Bedford City, Va.,	25
Rev. E. A. Repass (class of '97), Staunton, Va.,	25
J. P. Palmer (class of '02), Greenville, Va.,	25
Lloyd Marcus ('87-91), Salem, Va.,	25
R. M. Lawson ('58-61), Burke's Garden, Va.,	20
H. S. Moss (class of '96), Burke's Garden, Va.,	20
Henry A. Rhyne ('96-98), Mt. Holly, N. C.,	20
Frank H. Ferguson ('85-86), Savannah, Ga.,	20
Rev. Dr. J. B. Greiner (class of '61), Rural Retreat, Va.,	20
Prof. W. M. Graybill ('71-73), Roanoke, Va.,	20
G. B. Morehead (class of '92), Wytheville, Va.,	20
R. E. Cook (class of '94), Roanoke, Va.,	15
Rev. J. A. Huffard (class of '84), Luray, Va.,	15
M. J. and G. S. Landon ('91-94), Pocahontas, Va.,	15
Rev. John Luther Frantz (class of '92), Washington, D. C.,	15

John David Rodeffer, Ph. D. (class of '95), Baltimore, Md.,	15
Rev. M. G. G. Scherer (class of '81), Charleston, S. C.,	12 50
Rev. R. J. Dogan ('84-86), Roanoke, Va.,	12
Percy L. Banks ('91-92), Norfolk, Va.,	10
Rev. J. O. Glenn (class of '90), Donegal, Pa.,	10
Rev. Wm. A. R. Goodwin (class of '99), Williamsburg, Va.,	10
Rev. A. D. R. Hancher (class of '89), Staunton, Va.,	10
J. W. Moss ('98-00), Tazewell, Va.,	10
S. C. Peery ('76-77), Tazewell, Va.,	10
Rev. J. W. Strickler (class of '78), Stephens City, Va.,	10
Rev. E. A. Shenk (class of '92), Newport News, Va.,	10
V. C. Tompkins ('80-86), Raleigh, N. C.,	10
J. C. Bailey, ('77-78), Tazewell, Va.,	10
Charles W. Greenwood (class of '88), Little Rock, Ark.,	10
Dr. P. B. Stickley (class of '91), Stephens City, Va.,	10
H. S. Crabill (class of '00), Toms Brook, Va.,	10
Rev. C. L. Brown (class of '95), Kamamoto, Japan,	10
H. J. McIntire, ('94-96), Pullman, Wash.,	10
Rev. Rufus Benton Peery, Ph. D. (class of '90), Saga, Japan,	10
Subscriptions in smaller amounts aggregating \$272.50	

ALUMNI ASSOCIATION.

The Alumni Association of Roanoke College met in the chapel on the afternoon of June 10th, the attendance being unusually large. The following officers were elected :

President—Rev. J. I. Miller, D. D. (class of '59), Summit, New Jersey.

Vice-Presidents—Rev. Alexander Phillippi, D. D., (class of '57), Wytheville, Va. ; John T. Lupton (class of '82), Chattanooga, Tenn. ; J. E. Cooper (class of '73), Winchester, Va. ; Rev. L. A. Mann, D. D. (class of '60), Cumberland, Md. ; Isaac S. Motter (class of '72), Lima, Ohio ; Judge J. W. G. Blackstone (class of '75), Accomac, Va. ; S. J. Homer (class of '93), Caddo, Indian Territory.

Secretary—Prof. W. A. Smith (class of '85), Roanoke College.

Treasurer—F. H. Chalmers (class of '73), Salem, Va.

Executive Committee—Dr. L. A. Fox, Chairman ; F. H. Chalmers, R. W. Kime, Dr. R. Minor Wiley, F. B. Kegley.

The following committee was appointed to prepare an expression of the sentiments of the Association with regard to President Dreher's resignation : Dr. J. I. Miller, President J. H. Turner, and Rev. Paul Seig.

By a rising vote the Association unanimously pledged its support to President-elect Morehead.

The selection of speakers for next Commencement was left to the Executive Committee.

GENERAL ASSOCIATION.

On the afternoon of June 9th the General Association of Roanoke College Students met in the chapel. Officers for the next triennium were elected as follows:

President—President J. H. Turner, D. D., Lutherville, Md.

Vice-Presidents—Hon. George W. Koiner, Richmond, Va.; Donelson Caffery, Jr., Franklin, La.; Rev. J. I. Miller, D. D., Summit, N. J.; Judge F. S. Tavenner, Woodstock, Va.; Thos. H. Cooper, Cooper's, W. Va.; J. T. Parks, Orangeburg, S. C.

Honorary Vice-Presidents—O. C. Rucker, Virginia; Branch K. Miller, Louisiana; Dr. Robert C. Craig, Pennsylvania; A. D. Sayre, Alabama; Prof. Thos. C. Bittle, Ph. D., D. D., Texas; M. L. Keedy, Maryland; N. B. Ainsworth, Indian Territory; Hon. Henry S. Trout, Virginia; W. A. Turk, District of Columbia; Rev. C. W. Kegley, North Carolina; Prof. F. B. Trotter, West Virginia; Capt. W. L. Armstrong, Tennessee; Rev. J. B. Umberger, Ohio.

Secretary—Prof. W. M. Graybill, Roanoke, Va.

Treasurer—F. H. Chalmers, Salem, Va.

Executive Committee—R. W. Kime, Chairman; Dr. F. V. N. Painter, J. T. Crabtree, J. P. Woods, J. P. Houtz, Dr. J. P. Killian, Watts B. Dillard, George W. Zirkle, Charles D. Denit, and Ivan V. Yonce.

The Association resolved to continue the custom of holding triennial reunions at the College. The next reunion will be held at Commencement in 1906.

Dr. Julius D. Dreher, Chairman of the Central Committee, spoke of the importance of carrying out the plans for enlarging, connecting, and remodeling the buildings as early as possible.

GRADUATES AND EX-STUDENTS PRESENT.

[NOT INCLUDING THOSE RESIDING IN SALEM.]

Among the graduates and ex-students who were present at Commencement were the following: Dr. Robert C. Craig (class of '94), of the Marine Hospital Service, Pittsburgh, Pa.; Prof. J. H. Turner, D. D. (class of '67), President of Maryland College, Lutherville, Md.; Hon. J. P. Woods (class of '92), Roanoke, Va.; Rev. Robt. C. Holland, D. D. (class of '60), Charlotte, N. C.; Rev. J. I. Miller, D. D. (class of '59), Summit, N. J.; O. C. Rucker (class of '81), Bedford City, Va.; Hon. Donelson Caffery, Jr. ('83-84), Franklin, La.; Rev. A. Phillippi, D. D. (class of '57), Wytheville, Va.; Dr. D. G. Barnitz (class of '90), Christiansburg,

Va.; Rev. J. C. N. Park (class of '85), Beaver Falls, Pa.; S. S. Cassell (class of '90), Corinth, Va.; Prof. B. E. Copenhaver (class of '93), of Marion College, Marion, Va.; Rev. J. W. Strickler (class of '78), Stephen's City, Va.; Prof. J. C. Martin (class of '98), Principal of Maywood Academy, Maywood, Va.; J. Edwin Cooper (class of '73), Winchester, Va.; Dr. W. F. Ferguson (class of '94), Marytown, W. Va.; Geo. D. Brown (class of '86), Corinth, Va.; Rev. J. B. Umberger (class of '84), Osnaburg, O.; Rev. C. Armand Miller (class of '87), New York City; Rev. Paul Sieg (class of '87), Wytheville, Va.; J. C. Morehead (class of '98), Princeton University, N. J.; Prof. C. E. Anderson (class of '89), Moss Point, Miss.; J. C. Peery (class of '00), Graham, Va.; Rev. A. D. R. Hancher (class of '89), Staunton, Va.; C. A. Ritchie (class of '01), Winston, N. C.; L. B. Spracher (class of '01), Graham, Va.; W. P. Wachter (class of '02), Wytheville, Va.; Dr. E. R. Williams (class of '99), Hayfield, Va.; J. B. Sharitz (class of '92), Rural Retreat, Va.; R. C. Patterson (class of '00), Wytheville, Va.; Rev. C. W. Kegley (class of '98), Wilmington, N. C.; W. M. Cunningham (class of '02), Princeton University, N. J.; Rev. J. W. McCauley (class of '99), Cumberland, Md.; Floyd Keeler (class of '01), General Theological Seminary, New York; Rev. K. Y. Umberger (class of '99), Wytheville, Va.; H. W. A. Hanson (class of '01), Gettysburg Seminary, Pa.; J. T. Norman (class of '85), Stevensburg, Va.; R. E. Cline ('01-02), Concord, N. C.; D. V. Lemon (class of '01), Fincastle, Va.; H. S. Bales (class of '99), Rural Retreat, Va.; Rev. E. A. Repass (class of '97), Staunton, Va.; Rev. F. M. Richardson (class of '01), Cowardin, Va.; Walter St. Clair (class of '99), Gogginsville, Va.; R. E. Cook (class of '94), Roanoke, Va.; Rev. J. B. Greiner, D. D. (class of '61), Rural Retreat, Va.; J. L. Fisher (class of '99), Rockwell, N. C.; D. A. L. Worrell (class of '83), Hillsville, Va.; J. T. Parks ('84-85), Orangeburg, S. C.; Prof. H. P. Stemple (class of '98), Mechanicsburg, Pa.; Thos. E. Kizer (class of '55), Richmond, Va.; Prof. E. S. Dreher (class of '87), superintendent City Schools, Columbia, S. C.; Prof. Jas. Frantz (class of '98), Botetourt Normal College, Daleville, Va.; C. R. Goodman (class of '02), Amity, N. C.; Geo. H. Chumbly, Churchwood, Va.; J. E. B. Smith (class of '99), Blacksburg, Va.; O. M. Fogle (class of '02), Point of Rocks, Md.; A. G. Williams (class of '02), Roanoke, Va.; J. W. Watterson (class of '98), Lafayette, Va.; J. C. Akard (class of '99), Blountville, Tenn.; C. S. Hileman (class of '95), Timber Ridge, Va.; Rev. L. A. Mann, D. D. (class of '80), Cumberland, Md.; H. S. Crabill (class of '00), Tom's Brook, Va.; C. H. Wilson (class of '01), Bridgewater, Va.; J. P. Palmer (class of '02), Blacksburg, Va.; Rev. J. L. Rosser (class of '97), Louisville, Ky.; Rev. Thornton Whaling, D. D. (class of '79), Lexington, Va.; Rev. T. J. Shipman (class of '81), Roanoke, Va.; R. S.

Graves ('77-79), Syria, Va.; Prof. W. M. Graybill ('71-73), Roanoke, Va.; Capt. J. C. Grissom ('57-60), Blacksburg, Va.; Geo. R. Calvert ('95-96), New Market, Va.; J. T. Dunu ('00-01), Bland, Va.; A. B. Wilson ('85-86), Rural Retreat, Va.; W. A. T. Newberry ('86-88), Bland, Va.; G. R. Umberger ('00-01), Rural Retreat, Va.; G. L. Neel ('97-98), and L. R. Neel ('00-01), Gap Mills, W. Va.; C. R. Fisher ('94-95), Wytheville, Va.; Dr. P. H. Kille ('62-65), Vivian, W. Va.; G. A. Willis ('74-76), Willis, Va.; Jas. A. Bear ('97-00), Roanoke, Va.; J. W. Yeakley ('00-01), Winchester, Va.; B. McDonald ('98-00), Warm Springs, Va.; C. C. Brown ('00-01), Churchwood, Va.; J. R. Pharr ('95-98), University College of Medicine, Richmond, Va.; W. F. Williamson ('97-00), Alexandria, Va.; Thomas H. Cooper ('84-88), Coopers, W. Va.; Dr. W. P. Reese, Taylor's Store, Va.; Dr. Bittle C. Keister ('77-78), Roanoke, Va.

SEMI-CENTENNIAL CELEBRATION

MEMBERS OF THE GENERAL COMMITTEE OF ARRANGEMENTS

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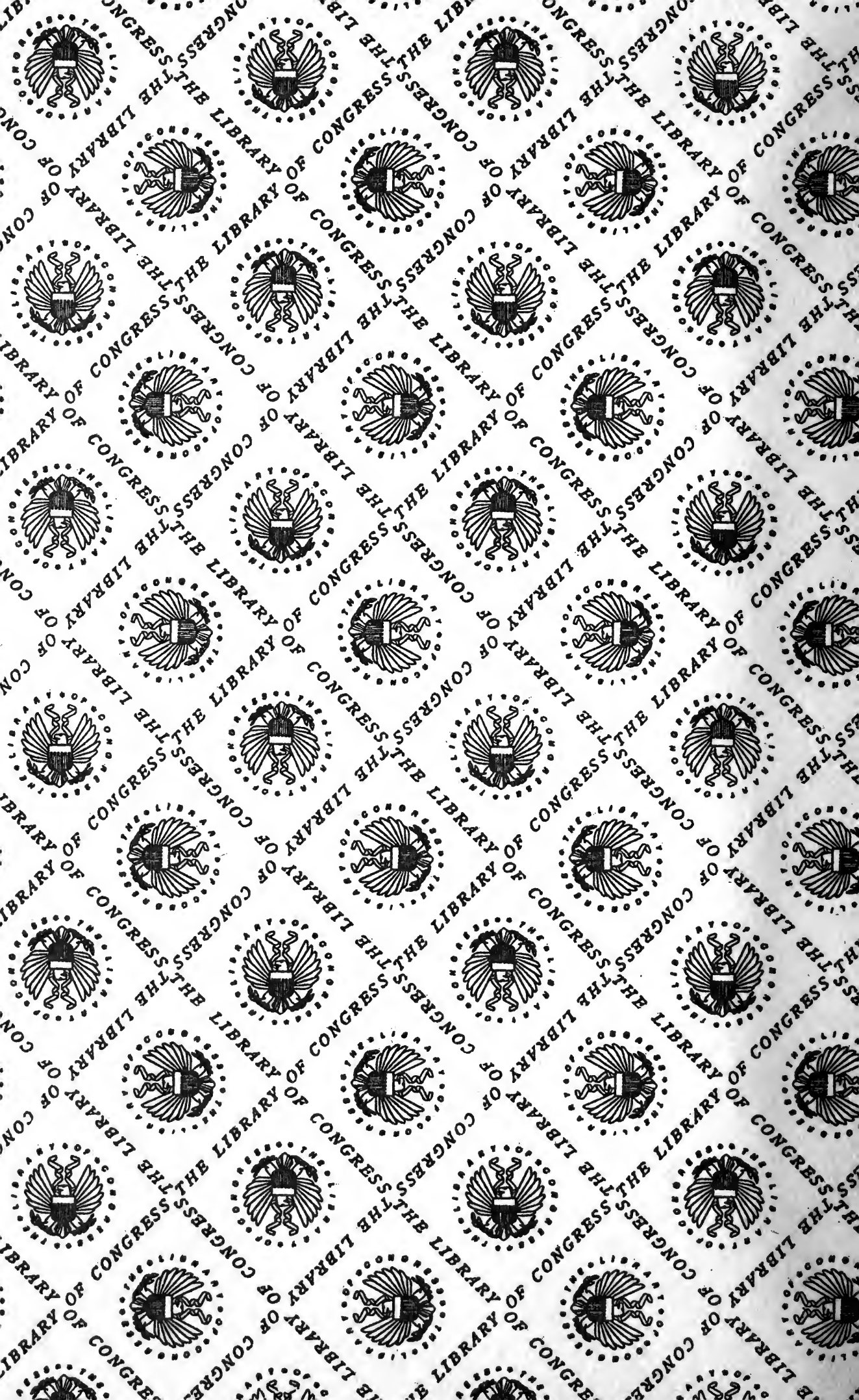
PROF. J. N. AMBLER had charge of the work of decoration.

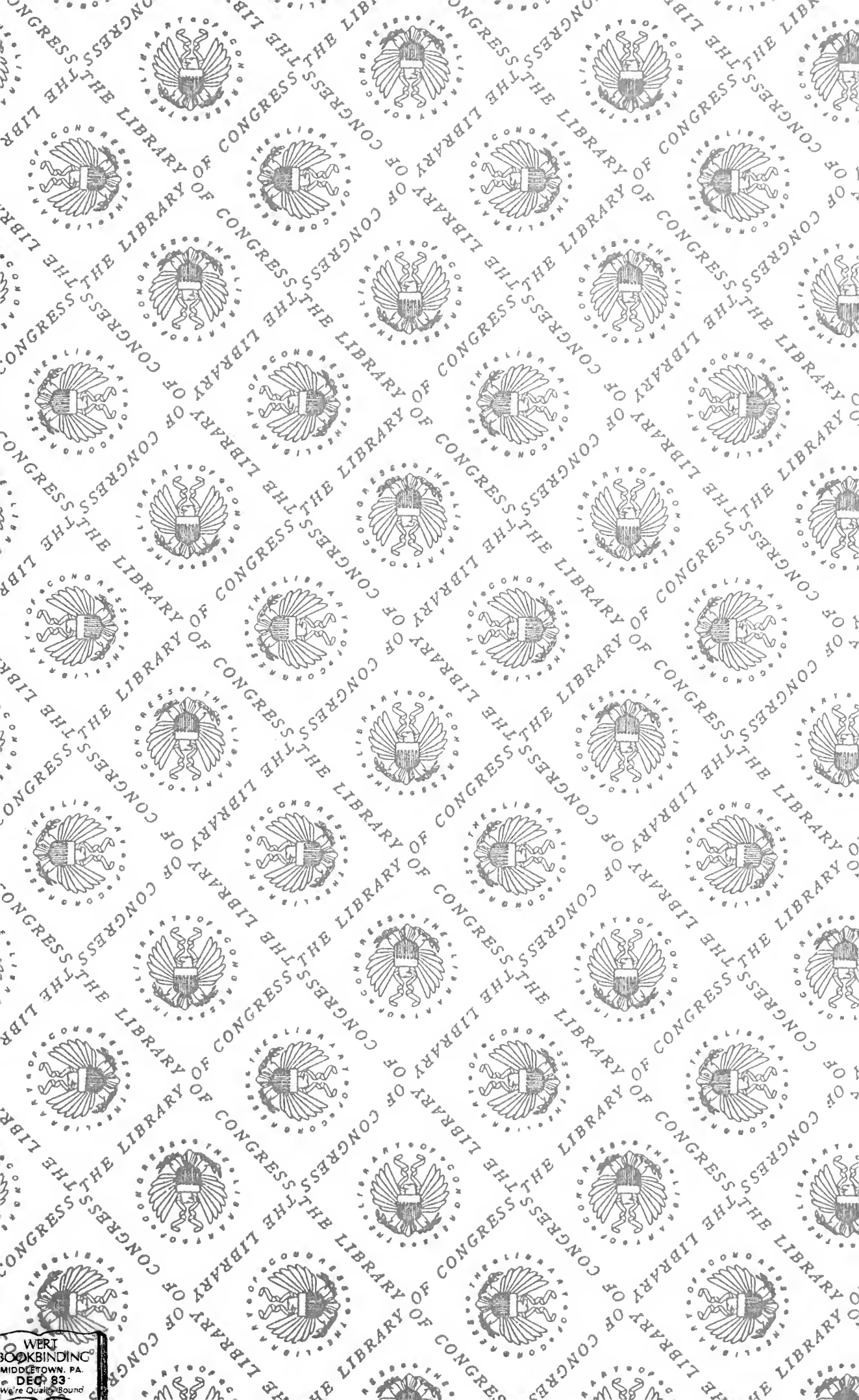
PROF. W. A. SMITH acted as Chief Marshal.

Through the kindness of the owners of the Tabernacle, that spacious auditorium was used for the public exercises of the Semi-Centennial Celebration and Commencement.

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